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EXTRACTS FROM THE COMMUNICATIONS OF MESSRS. GRIDLEY AND BREWER.

THE arrival of Messrs. Gridley and Brewer at Malta, and the change in their destination from Syria to Asia Minor, with the reasons for the same, were mentioned at p. 124. A series of extracts from their communications, will now be commenced.

The approach to the Mediterranean, is thus described by Mr. Gridley.

WE had our first view of the eastern continent early in the morning. Africa was on our right hand, and Europe on our left, both separated from us but a little distance. A while the wrongs of Africa and the wretchedness of Spain, held us in melancholy contemplation. Soon the precipitous, lofty heights of Trafalgar made us think of Nelson, and of the many brave men, now entombed in the coral beneath the once crimsoned bay that opened before us. Far back, on the distant mountain, we saw the town of Messina. We then stood toward Tangiers, and could soon discern its stupendous castle rising from the water's edge, above the top of the mountain on the side of which the city is built. The houses are white, and at a distance appear to be large and elegant. They are thickly crowded into a kind of ravine, running down the mountain back of the castle. Along the bottom of the ravine, are apparently strong fortifications. We also had a distant view of Terriffa, a town now going to decay. Among the objects which engaged our attention as we passed along the straits, were Terriffa light-house, rising from the ocean; watch-houses on the highlands, to prevent smuggling; and Apes' Hill, over against Gibraltar. This consists of several lofty, narrow ridges of lime-stone, whose summits are accessible only to

the apes, which, at certain times, are seen clambering its sides in immense multitudes.

At Gibraltar.

Mr. Brewer is a missionary to the Jews and therefore has a special reference to them in all his correspondence. The following notices, from his pen, respect the Jews of Gibraltar.

WE were five weeks in our passage to Gibraltar, which we were favored in reaching before the Jewish Feast of Tabernacles had ended.—This festival, whose origin is given in the close of the 23d chapter of Leviticus, seems to have been among the most joyous of those instituted by Moses. On the occasion of its celebration, Jerusalem, and the barren heights around, suddenly put on the appearance of the richest verdure. Booths were constructed from the "boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook." Beneath these dwelt all the children of Israel, "rejoicing before the Lord seven days."

Like many other customs of ancient Israel, this too has descended, with little alteration, to the present time. The closed doors of the Jewish merchants, and the impatient feelings of masters and supercargoes of vessels waiting for the last sun of their holidays to go down, convinced us that they had not forgotten the precept, "thou shalt do no servile work therein." From the windows of our chamber we could discover the green branches on the terraces of their houses. A Jewish gentleman also, who about this time had embarked with his family for America, was careful to have his booth put up in the hatchway of the vessel. Within this, we were told, they spent most of their time, rehearsing their ritual, and reading the Law, the Psalms, and the Psalms.

On the first day of our landing, we went to one of the principal synagogues. Although there are but few synagogues in our own country, yet most persons are familiar with the prominent objects which their interior presents. Among these are the desk of the reader, near the centre, and surrounded with a railing; the table of the law, containing the first words of each of the ten commandments, with other inscriptions in Hebrew; and on occasion of the greater festivals, numerous and massive wax lights.

The synagogue was much thronged on the evening we were present, and we felt ourselves shocked by the tumultuous appearance of the assembly. The reader, and all the congregation, whether sitting or standing, had their heads constantly covered. Many were coming and going, by whom friendly salutations were interchanged. Those who remained were often engaged in conversation on business and pleasure, as was evident from their countenances, which were repeatedly clothed with smiles.

While the reader was engaged in chanting the ritual, most of the audience measured the time of the music by a gentle movement of the body forwards and backwards. By this means, scarcely a child failed of joining in the responses at the proper moment. Indeed no small part of the astounding clamor, which occasionally saluted our ears, seemed to be owing to the younger part of the congregation exerting their vocal powers. Some few with apparent devotedness confined their attention to their prayer-books, which had an English translation corresponding to the Hebrew page rehearsed. When also the whole congregation arising, turned their faces towards Jerusalem, and, covering them with their hands, bowed themselves down toward the earth, I could not but think of the captive prophet and his fellow exiles in Babylon. Moreover as I looked around on the silvery beards, the flowing robes, and other patriarchal appearances of the elders, near whom I was seated, I was more strongly inclined to indulge in feelings of pity, than of displeasure, towards those who still rejected the Lord of glory.

Our short stay of only four days at Gibraltar, prevented our having much personal intercourse with the Jews, or learning very definitely their numbers. The latter I heard stated at from 1,200, to 3,000 or 4,000. A great part of them are said to be Barbary Jews, and strongly attached to the Talmud. Much of the wealth and commerce of the town are in their hands, although num-

bers of them are also engaged in the most menial employments.

In one of our evening rambles, we visited the Jewish burying ground, at the south-western extremity of the town. A slab of marble, firmly cemented into the rock, covered each grave. On those we examined, we observed short epitaphs in Hebrew, beginning almost invariably with the words *matzeveth kever* — a monument of the sepulchre. The inscriptions, both here and in the synagogue, were without the vowel points.

Having completed his remarks upon the Jews in Gibraltar, Mr. Brewer makes the following statements respecting the numbers of that people in the neighboring States of Barbary.

According to all accounts, their numbers must be very considerable. A respectable German authority estimates the whole number of Jews in the world at 3,200,000. One sixth of these it assigns to the continent of Africa, and 300,000 to the single empire of Morocco. Mr. Shaler, in his sketches of Algiers, estimates the Jews of the city of Algiers at 5,000, and Mr. Greaves, those of Tunis at 30,000.

The attention of the reader will now be directed to the remarks of Mr. Gridley.

Gibraltar is an interesting spot. None but a stranger to those emotions which the sublime in nature is calculated to awaken, can gaze upon that vast rock, rising majestically from the ocean, and hiding its craggy cliffs in the clouds, without feelings of the deepest interest.

Statesmen too have looked upon it with interest. Hostile fleets and armies have gathered round it—the cannon's roar has made it tremble—human blood, like water, has laved its shores—and treasures untold have been lavished on its fortifications.

But with still deeper interest, should the Christian contemplate it. It is the point, from which false religions encircling the Mediterranean, may most advantageously be attacked. To preach the Gospel at Madrid, Morocco, Tunis, or Algiers, would subject a man to great privations, and not improbably would cost him his life. But here is a spot, where thousands of Catholics, Jews, and Mahomedans are gathered together, among whom, under the protection of English laws, the missionary might labor with all the security, and with most of the comforts, of the minister at home. And here let the Gospel once triumph,

and European, Asiatic, and Barbary Jews would be seen, as heralds of salvation, winging their way to their respective countries; Moors, Portuguese, and Spaniards would be numbered among the champions of the cross; and soon would many nations hear, in their own dialect, of the wonderful works of God.

But this field for Christian enterprise, so easy of access, and at the same time so important, is still suffered to lie almost entirely unoccupied. Not only are the thousands here born and educated under the influence of false religions, with scarcely an exception permitted to pass through life without once ever hearing of the way of salvation; but a large portion of the multitude, who resort hither from a land of religious privileges, are left, as it regards the means of grace, in a condition much to be deplored.

There is, however, amid this moral desolation, one bright spot—a little band of the followers of Jesus, under the guidance of a faithful, godly pastor, walking together in fellowship and love, and zealously promoting the cause of Christ around them. Their present number is about eighty. Their place of worship is a large upper room, and has inscribed over the door of its entrance, *Methodist Chapel*. Under the same roof, is the parsonage, and a well furnished Tract and Bible depository. Here, "fast by the oracles of God," resides the pastor of this flock, the Rev. Joseph Pratten. Here he breaks unto them the bread of life, and here he furnishes with religious Tracts and Bibles not a few, who receive them gladly.

Associated with him is the Rev. Mr. Barber, who devotes himself chiefly to the Spanish population. He has made himself acquainted with their language, and has succeeded in gathering a little number, who attend steadily on his instructions. Of these, three now give evidence of piety. They often meet by themselves for social prayer.

These gentlemen officiate alternately at the chapel, where every Sabbath they have a morning and an evening service. The afternoon is devoted to their Sunday-school, which has become an interesting branch of their operations. Conference meetings are held every evening in the week.

These gentlemen are English missionaries, sent out by the Wesleyan Society, Mr. Pratten one year, and Mr. Barber two years since. This station has been occupied by that society about fifteen years. Mr. Griffith was their first missionary here. Under his labors, and under the labors of those who

have succeeded him, a very considerable number have been hopefully converted. Most of these have been soldiers of the garrison, many of whom have, from time to time, been transferred to other military posts, or have returned to their native land. In all their efforts hitherto, Jehovah hath helped them.

Voyage from Gibraltar to Smyrna.

Southerly gales driving the vessel from the direct course to Malta, along the northern side of Sicily, it was determined to proceed to Messina; where, however, meeting with unexpected difficulties from the operations of quarantine, they remained but a few days, and then sailed for Malta.

The following descriptive passages are extracted from the letters written during this voyage. And first from Mr. Brewer's:

As we drew near the Lipari isles, we were reminded, by frequent squalls of wind, and almost incessant lightning, of their ancient names of Eolian and Vulcanian.

More moderate winds succeeded the gales with which we were first visited. We had a fine view, on our left, of Ustica, Alicudi, Felicude, Salina, Lipari, Vulcano, Pinaria, Stromboli, and many of the smaller islands of the Lipari group. They presented the usual appearance of volcanic regions—deep ravines and irregular surface. We could discover also, especially in the vallies, a freshness of verdure, which even our vernal months rarely exhibit. Owing to the clouds which hung over Sicily, Mount Etna was not to be seen; Stromboli, however, with its ever-smoking summit, was distinctly visible.

As it was even tide before we reached the Faro-light, at the entrance of the straits of Messina, we were prevented from seeing the rock *Scylla*, on the Italian side, so celebrated even from the days of Homer. The rapidity of the current, and the roar of the surf on the opposite shore, brought *Charybdis* to mind, though the precise place of its situation is a matter of some controversy.

The following notices of Messina, the Calabrian coast, Rigo, and the voyage to Malta, are from the correspondence of Mr. Gridley.

We left Messina on the 7th of November, after a stay of three days. The view of the city from the water is beautiful beyond any thing I ever before witnessed. Fronting the water, is a line of three story buildings. In the rear

of these, rising one above the other, appear a mingled group of houses, churches, convents; and, still farther back, are country seats, forts, castles, towers, gardens, cultivated fields, and groves of the olive, the orange, and the fig. High pointed mountains, intersected by deep vallies, every where clothed with the richest verdure, with here and there a scattered tree, limit the prospect.

Several of these churches are fine specimens of architecture. They have many bells, which, during the Sabbath, are kept almost constantly ringing. Some of them have high spires. The mother church is a huge pile, covering half an acre, surmounted by a cupola proportionably large. This is supposed to have been built by the Romans, at least seven hundred years ago, and is the only building in the city which survived, uninjured, the earthquake of 1783. The tower, in which Richard Cœur de Lion resided several months, while on his way to the Holy Land, is among the most prominent objects of the place, and on this I can assure you I gazed with interest.—The buildings are of brick and stone, covered with a dull yellow stucco. The harbor is excellent, and the only one on the strait. The number of priests in Messina, is said to be 6,000—one sixth of the whole population. There is one Greek convent in the city: there are, also, a few families of Jews.

I had an opportunity of attending the morning service at the chapel of the Lazaretto. This chapel is a five sided projection from the Lazaretto, about the size of an ordinary pulpit: near it hangs the little chapel bell.

On our way to Malta, we passed several little villages on the Calabrian coast. Each had its pretty painted chapel, surmounted by a single spire. Several beds of rivers were visible, down which torrents sometimes flow from the hills, but now they were entirely dry. The coast was entirely covered with orange groves, in which men, women, and children were seen moving in different directions. Here it is, and not in Sicily, that most of the Sicily oranges are raised. The side hills are decked with vineyards, which now are becoming quite yellow, the vintage being nearly over. The clusters of these parts are very inferior to those which we found at Gibraltar.

Regio, a city of fifteen thousand inhabitants, is much the largest place on the Italian side of the strait. It has at a distance the appearance of elegance. This is the *Rhegium*, which St. Paul fetched in his compass, after his shipwreck at Melita. We had also a dis-

tinct view of mount Etna. Whether the whiteness of its summit is owing to light-colored rocks, or to snows, we could not determine.

After leaving Sicily, we for two days made no progress towards Malta. An east wind then sprang up, which in a few hours brought us very near it. At eight in the evening, the shipmen deeming that they drew near some country, sounded and found it forty fathoms; and, it being very dark, thought it best to lie off and on for the night. This was probably near the place where the shipmen sounded, with whom the great Apostle sailed eighteen hundred years ago. We were also reminded, by the present rain and the cold, of the no little kindness of that barbarous people, in kindling a fire for that same Apostle and his shipwrecked company.

The voyage from Malta to Smyrna occupied ten days, and is thus briefly described by Mr. Brewer.

No part of our passage from America, has been more pleasant, than the first seven days of this voyage. We sailed between Cerigo and Cerigotta, a little to the south of the former, between Anti-Milo and Milo, leaving the latter on our right; to the west likewise of Serpho and Thermia; to the east of Zea, and through the straits, between Negropont and Andero. Passing to the north of Ipsara, and near to the unfortunate Scio, we were then obliged to beat up the gulf of Smyrna with considerable rough weather. On the 27th of December, however, we reached the town, which is near the head of the gulf; a great city, with perhaps double the population of Boston.

Languages used in the Levant.

The following remarks upon the languages used in the Levant, together with the statements respecting the Jews in Smyrna, the voyage to Constantinople, and the Jews in that city,—are from the pen of Mr. Brewer.

The French language is, as elsewhere, found in the politer circles. Italian is the language of business, and, with the Greek, is spoken by domestics. The English is very little used. In Smyrna, the children of several families, one of whose parents is English, are unable to speak this language, though they have grown up from their infancy to the knowledge of several others. A little child will often accost a stranger in several different tongues. Turks, Armenians, Greeks, &c. of

course, speak their own languages, wherever they are found.

I ought, however, to make the exception of the people of *Asia Minor*. On the eastern and southern shores, commerce has secured, to some little extent, the prevalence of Italian and Greek. In every other part of it, Turkish is the sole language that is used. The Armenians and Greeks, however, write it in their respective characters. Hence the necessity of preparing the Scriptures and Tracts in their several forms.

The Jews of the Levant, in addition to the languages of business, and a little Hebrew in use among the Rabbies, speak in common the *Jewish Spanish*. I suppose this dialect to be principally Spanish, written in characters altered from the ancient Hebrew. I am not, however, very well advised of its nature, nor can I learn that it has any elementary books.

Jews in Smyrna.

Since the late excitements among the Jews in Constantinople, their brethren in Smyrna are more than usually jealous of intercourse with Christians. When I first visited their synagogues, apparently little notice was taken of my presence. I am assured also, that strangers are usually treated by them with much politeness. On the last occasion, however, when I called at the usual hour on Saturday morning, an alarm was made some time before I reached the door. A crowd immediately gathered around us so close, as almost to prevent our going forward. When I came to the entrance, the tumult became so great that the principal Rabbi, whom I had visited at his own house, was obliged to stop in the midst of his exercises, and come out, with several of the elders, to restore order, and secure me a seat near one of the presidents. I remained a short time, while the congregation came one after another to pay their respects to him in the oriental style, by touching their lips and forehead to his hand. But finding that my presence continued to be a source of uneasiness to a considerable number without, I thought it proper to withdraw.

Some may be inclined to view this suspicious reception, and the violent conduct which has been exhibited at Constantinople, as grounds of discouragement. I regard them, however, as well founded apprehensions that the yoke of ceremonial bondage is about to be broken, and Jesus of Nazareth to

be acknowledged by many as their long expected Deliverer.

Mr. Brewer's Voyage to Constantinople.

I sailed from Smyrna on the 22d of January in the English schooner *Ann and Mary*, capt. March, of Bristol. We were a whole day in passing the castle, only a few miles below the city. After this a fine breeze springing up, bore us on our way in the contrary direction of the Apostle Paul's last voyage to Jerusalem. From "over against Chios, we came to Mitylene," sailing between the latter island and the main. During the night we passed near the ancient "Assos," on the north of Mitylene, but it was too dark to discover its situation. The sun however rose upon us, as we coasted along the district of "Troas," and gave us a fine opportunity of viewing shores so full of interest to the classical scholar.

We had scarcely passed the old castle of the *Pardanelles*, when the south wind entirely failed us. Without this, it is impossible to make head against a current, which sets toward the Archipelago, at the rate of several miles an hour. We were obliged, therefore, to come to an anchor, near the ruins of Abydos, on the Asiatic side.

As soon as our vessel was safely moored, we landed, and walked to the point, (a little above the ancient city,) from which Xerxes constructed the bridge of boats for the passage of his numerous army across the Hellespont.

We had no difficulty in satisfying ourselves where it must be, nor in finding the hill from which he surveyed his marshalled millions. This we ascended, and looked abroad on the one hand, upon a plain several miles in extent, and on the other, upon the smooth waters in a bay of the Hellespont, where his sea-forces were displayed. As we stood near the spot where we conjectured his throne was erected, we called to mind that most beautiful description of the historian;—"And when he saw all the Hellespont covered with his vessels, and all the shores and plains of Abydos full of men, he blessed himself; but after that he wept—wept at the thought, that in an hundred years, not one of all his countless host would be alive."—Happy would it have been, if, with these views of the vanity of human life, he had adopted the prayer of an inspired moralist, "So teach us to number our days, that we may apply our hearts unto wisdom."

The next day being rainy, we continued on ship-board; but on the day

following, taking a package of Greek Tracts, we went down to the Asiatic castle. The whole population of the village was stated to us at nine thousand. Of these, two or three hundreds are Jews, and several thousands, Greeks. The English consul introduced to us a Scottish sailor, who, having lost his arm by an accident, was left on shore here several years ago, where he has resided ever since. We furnished him with an English Bible, and made arrangements for circulating Tracts in the vicinity, through his agency.

As there was not sufficient time before the Sabbath for visiting the plain of Troy, we crossed over on the next day, (Saturday,) to examine the ruins of Sestos, on the side of Europe. From thence we walked down to the little village of Maita, not far from the old castle of Europe. The inhabitants (about two thousand in number,) are nearly all Greeks. They have suffered greatly from the Turks, during the present revolution. At one period, when the lawless soldiery were passing up and down the straits, every individual fled into the interior, and their village was set on fire. The blind man, who acts as interpreter for seamen and other strangers calling here, pointed out a frightful scar on the head of his little son, the marks of a wound he had received from a Turk. He gladly accepted some Greek Tracts to sell for his own benefit. We had distributed others in our walk, and in a few instances offered them where they were declined, doubtless through apprehension that they were of a political nature. Just as we were about to put off from the shore, a respectable looking Greek, from the country, came to the boat, and requested Tracts for his neighborhood. Our stock, however, was exhausted, and we were obliged to refer him to the interpreter for a supply.

On the Sabbath, our little congregation on ship-board assembled for public worship. The exercises were scarcely concluded, when the south wind again reviving, we immediately got under weigh, and soon entered the sea of Marmora. As we passed the hill of Xerxes, the only person to be seen thereon, was a shepherd keeping watch over his flock. The millions who there encircled the haughty monarch, and the men of a hundred generations who have since trodden over that hill, have gone down to the dust. Well may the Christian pour forth his lamentation over them—Alas! that so few have "known thee, the only true God, and Jesus Christ, whom thou hast sent; whom to know [aright] is life eternal."

After passing the Dardanelles, we were becalmed one whole day, moving scarcely the ship's length. This was succeeded by a fresh breeze from the north, which compelled us to take in most of our sails, and at length to seek for shelter in the little harbor of Camaris. Camaris village is near the site of the ancient Parium, on the Asiatic side. We went on shore just at night, and learnt that there were only thirty Greek and twenty Turkish families in the village. This morning we were intending, as usual, to distribute Greek Tracts among them. We were also promising ourselves an interesting excursion among the ruins of ancient marble, which we discovered every where in the streets and in the vicinity. Favorable winds, however, though light, have made it necessary for us again to put to sea, and we are now preparing our minds for a sight of Constantinople.

I must here express my obligations to Capt. March, for his very polite attentions, and the truly Christian interest which he takes in the objects of my mission. He generously declines receiving any thing for my passage, excepting the expenses of board, in justice to the owners of his vessel.

Captain M., though now engaged in the merchant service, holds the commission of Lieutenant in the English navy. Like some other of his brother officers, with whom we have met in the Mediterranean, we rejoice to welcome him as a Christian brother. Every evening when the weather will permit, he assembles his men in the cabin, reads the Scriptures, and unites with them in prayer. He carries, also, from the Bible Society, a supply of the Scriptures in different languages, to sell or distribute in the several ports which he visits.

I arrived at Constantinople on the 2d of February, in eleven days from Smyrna. In the course of the voyage we were repeatedly becalmed, and during the whole time, enjoyed the mildest summer weather.

I have taken lodgings, for the present, in the suburb of Pera, a short distance from the house of the Rev. Mr. Leeves. Mr. L. is the agent of the British and Foreign Bible Society, and acting chaplain to the British embassy. A thousand objects of interest around me, solicit my attention, but I feel it to be my duty at present to confine myself almost exclusively to the acquisition of the Jewish Spanish. Providentially I have been able to secure the best helps for this purpose, which the nature of the case admits. My teacher is one of those

Jews, who assisted Mr. Leeves in the translation of the New Testament into that language. Being under Frank protection, he is happily out of the reach of that overwhelming influence, which is now exerted by the Jews to prevent the introduction of Christianity among their people.

Spirit of Inquiry among the Jews at Constantinople.

Of my master, and this common language of the Levantine Jews, it will be in season to speak, when I have further acquaintance with them. At this time, I shall confine myself to a brief history of those changes that have for some time been operating among a portion of the Jews, and which, a few months since, resulted in the imprisonment and other ill treatment of several of their number, for their open disregard of Rabbinical Judaism.

It is not easy to trace the origin of this most interesting state of things. Special edicts have been issued by the Rabbies against divulging any circumstances connected therewith. It seems not improbable, however, that the general spirit of inquiry, which is abroad in other lands, has extended itself even to this Mahommedan capitol. Beyond all doubt, also, the Hebrew New Testament has had an important influence, not only in the late desirable results, but in the early stages of this affair. Mr. Leeves, who has resided here six years, has had opportunity, from time to time, of putting into circulation a considerable number of copies.

From these, and perhaps other causes, it had come to pass, that one or two hundred Jews have associated together, and signed certain articles, with the view of ridding themselves of the burdensome institutions of the Rabbies. Of this I had seen some account before leaving America, it having taken place more than a year ago.

About this time, also, several Jews arrived from Jerusalem, with whom Mr. Wolff had held communication there. These doubtless contributed to fan the flame, though neither of the three who have since been baptised, are among this number.

To such an extent at length had the society gone, that among other measures taken for its suppression, the names of the most prominent members were given in to the Turks, with a request that they might be apprehended and punished. I should have mentioned, that the Jews, like the other classes of *rayahs*, are governed chiefly through the ecclesiastical heads of their own

nation. Certain punishments they have a right to inflict of themselves; for others, they must call on the Turkish authorities, with whom a simple request is usually sufficient. In the present instance, it is said also, that large sums of money were paid from their public treasury, to secure the punishment of the offending individuals.

In consequence of this, a considerable number were seized, and bastinadoed, or thrown into prison. Among these was a brother of one of the three, who still continue steadfast. He, however, with most of the others have made their peace with the Rabbies, by going back to nominal Judaism.

Three of the most obnoxious were, for some time, secreted with the view of escaping to a place of safety. Their names were David, Haim, and Nisim.

David was a Rabbi, of perhaps the age of thirty-five. He is naturally of a timid disposition, and had been in the practice of reading the New Testament secretly with his wife for the space of three years.

Haim followed the employment of a book-binder. He is now about thirty years of age, and has been very open and forward in his attempts to induce others to receive the New Testament.

Nisim is a youth of only seventeen. He was betrothed to a young Jewess, two years ago, as is the custom among the Jews at an early age. His intended father-in-law wishes now to dissolve the connexion, but is anxious to get back the four thousand piastres,* which he paid as dowry, (according to custom,) to the father of the young man. The family of Nisim is very respectable, and he himself is a young man of promising talents.

The three individuals above named, after lying secreted for some time in hourly danger of being apprehended, and, as was sometimes feared, of losing their lives, expressed a wish to receive baptism. This ordinance was accordingly administered by the Rev. Mr. Hartley of the Church Missionary Society.†

David received the Christian name of *Peter*; Haim of *John Baptist*, and Nisim of *John*. Shortly after this, they were discovered by their vigilant enemies, and, together with the Armenian in whose house they were found, were sentenced to the *bagnio* for six months. The nominal ground of punishment was

* Twelve piastres at present make a dollar.

† It is a fact worthy of being mentioned, that no complaint has ever been made by the Turks for the part which he bore in this transaction, though he gave a full account thereof to the chief dragoman of the Porte.

their being found in their Frank dress, and the intention inferred from thence, of escaping from the condition of *ra-yaks*.

At first, they were chained two and two, and compelled to perform much hard labor. Even the father of John, the young man, paid money to have his son beaten. Finding, however, that severity was of no avail in shaking his constancy, the father at length prevailed over the *Jew*, and he expressed a wish to have him treated with greater mildness. Through the payment of a considerable sum of money by their Christian friends, the chains of all them have since been taken off, and the severity of their sufferings in some degree mitigated.

Since the pecuniary considerations, which have been held out to Peter and John Baptist, by their Jewish brethren, have been found ineffectual, they are strongly urged to give up their wives, according to forms still in use among the Jews. This they of course strenuously resist, and the more so, as the wife of one of them is inclined to embrace Christianity.

Besides the father, the mother and little sister of John have been to visit him in prison. The mother employed all a Jewish mother's arguments to persuade him to renounce his new faith; but his sisters begged her to desist, for fear Nisim should go away, and leave them forever.

This is substantially the account which I have received of this transaction. Those who have watched its progress from the beginning, will be better able to satisfy the interest, which the Christian public cannot fail to take in these first converts to Christianity from among the Jews of Turkey.

The next number will probably contain some communications from Mr. Gridley on the present state of education among the *Greeks*, and particularly the *Greeks of Smyrna*, where he is now residing, and actively and very usefully employed in the various duties of his mission.

Sandwich Islands.

CIRCULAR LETTER OF THE MISSIONARIES.

THE following Circular Letter was prepared at a general meeting of the missionaries, held at Kairua, on the island of Hawaii, in October last. It was intended to meet the principal allegations, which have of late been brought against that mission, by such as are hostile to the missionary enterprise in general, or have

misapprehended the nature and effects of the efforts made at the islands—though without formally stating the allegations: and the letter is signed by men who hold themselves responsible for every word they have written.

To the Friends of Civilization

and Christianity.

WHEREAS differences of opinion have arisen respecting the objects and operations of this mission, we feel it incumbent on us to state publicly the ends at which we aim, the means which we use to accomplish them, and the effects actually produced by our various operations.

The general object of the American Board of Commissioners for Foreign Missions, was early stated to the public to be, "To propagate the Gospel in heathen lands, by supporting missionaries, and diffusing a knowledge of the holy Scriptures." In the year 1812, the legislature of Massachusetts gave their legal sanction to this object, and made a forfeiture of the charter of the Board, the penalty for unfaithfulness in the prosecution of it.

The instructions of the Prudential Committee of said Board, to their different missionaries, have developed in full the particulars of the object, which was only expressed in general terms in the act of incorporation.

The instructions and charge given to the members of this mission, were given in public and have been widely circulated for the inspection of the world. In these we are commanded "to aim at nothing short of covering these islands with fruitful fields and pleasant dwellings, and schools and churches, and raising up the whole people to an elevated state of Christian civilization." And to effect this, we are instructed to use our exertions, "to introduce and get into extended operation and influence among them, the arts, institutions, and usages of civilized life and society; above all to convert them from their idolatries, superstitions, and vices, to the living God."

These instructions are explicit and particular; and we here declare that they express our whole object. These we feel ourselves bound to obey; and in doing it we have no fear but we shall have the approbation of every philanthropist, as well as of every Christian.

The means which we have used to accomplish these ends, and which are now in a train of operation, are such as the public have a right to know, and we have no right or desire to conceal.

Persuaded that while the chiefs were untaught, our instructions must be comparatively limited both in extent and

influence, we have devoted much of our time to the instruction of the royal family and other leading persons in the nation. In these instructions we have made it our main object to "turn them from their idolatries, superstitions, and vices, to the living and redeeming God."

We have always felt most sensibly the difficulties in the way of introducing the arts, institutions, and usages of civilized life and society; and have, therefore, kept far within the limits of our instructions on these subjects.

When we have been requested by the chiefs or people to give instruction or advice, we have uniformly and perseveringly withheld it on all points where we could not refer the decision of the question either to the Scriptures, or to the uniform practice of Christian nations. But where the Scriptures are plain, or the practices of Christians uniform, we have felt, and still feel, at liberty to speak with freedom, although we are opposed by the prejudices of the people, and the practices of the profligate.

We have inculcated on the chiefs not only the common duties of morality, but we have also taught them that he who ruleth must be just, ruling in the fear of the Lord; and have endeavored to convince them that they are set for the punishment of evil doers, and for the praise of them that do well. We have told them that "as a roaring lion, and a ranging bear, so is a wicked ruler over the poor people." We have never dictated to them the particular punishment due to any individual person, or even any individual crime, believing that in doing this we should be intermeddling with that which belongs only to rulers. We have given them general principles derived from the word of God, together with scripture examples of their application; and when these have not been clearly understood, and they have asked further explanations, we have sometimes referred them to modern examples in Christian nations. We have thus pursued one undeviating course, neither withholding instruction, nor interfering with their authority as rulers of the land.

We have not been blind to their defects, by which they have sometimes screened the guilty from deserved punishment, neglected their promises, and even encouraged iniquity. We have sometimes too known of their childish, ill-timed, and improper punishments, and more improper threats. On none of these have we looked with indifference. But while we have with sorrow witnessed these things in those to whom we are sent as teachers, and whose intelligence, virtue, honor, and happiness,

we desire to promote; we have also felt, that should we interfere by direct and positive remonstrance and advice, we should not only go beyond the limits of our instructions, but should also incur the displeasure, both of the rulers themselves, and also of all those who are witnesses of our operations.

While we have thus been endeavoring, both from the Scriptures and the example of pious kings, to point out to the chiefs their duty as rulers, we have also endeavored, from the same authorities, to inculcate on the people their duties as subjects. We have taught them that they "must needs be subject, not only for wrath, but also for conscience's sake," rendering to all their dues, tribute to whom tribute, fear to whom fear, and honor to whom honor is due; and while we have continually inculcated on our hearers, not only that they should be "not slothful in business, but fervent in spirit, serving the Lord," we have also distinctly held up the doctrine of the apostle, "that if any would not work neither should he eat."

We have to all, both chiefs and people, insisted not only on a belief of the doctrines, but also obedience to the precepts of the Bible, including justice, honesty, integrity, punctuality, truth, purity, good order, union, kindness, and peace. These, we have always told them, are signs of a good heart and evidence of a preparation for heaven: These are the doctrines and the duties which we have inculcated, not only from the pulpit, but in all our private instructions and intercourse with the chiefs and people. The press too has been sacred to the same cause, and we appeal to all our candid observers, and to an enlightened public, whether the objects accomplished are not worthy the exertions we have made.

Is it nothing that the vices of the drunkard and the gambler, with which the land was formerly almost overrun, should now be limited to a comparatively small number?—that the observance of the Sabbath should be almost universal?—that schools should be established in every part of the islands, and be attended by 25,000 scholars; among whom have been circulated more than 40,000 tracts, containing various texts of Scripture beside the decalogue, and all inculcating the duties mentioned above? Is it nothing that nearly all the chiefs and leading persons on the islands, and many others too, should be taught to read and write so as to correspond by letter? Is it nothing that thousands who formerly devoted their time to gambling, quarrelling, and the practice of iniquity in all its varied

forms, and the thousands who wasted their days in idleness, should now be assembled in schools, and spend their leisure time in reading scripture tracts and listening to instruction? Is it nothing that a number of the leading persons in the nation, as well as several others of a lower rank, should publicly declare their belief in the doctrines, and render obedience to the precepts of the Bible? If all this is nothing, then we confess that our labors have been in vain, and our object is proved unworthy the patronage of the wise or even the benevolent.

While we allude to these changes, we are far from being blind or indifferent to the barbarism, fickleness, duplicity, neglect, laziness, and other varied vices and crimes, which to some extent still remain, and which are more or less visible even to a transient visitor; neither do we vindicate, or in the least degree offer a palliation for these things. We only complain and remonstrate against those illiberal and unmanly charges, by which the mission is made accountable for the daily blunders, the childish actions, the long established customs, and even the inherent depravity of the people; and all, forsooth, because we attempt to make them better.

If the doctrines and duties of Christianity, in which the church of England, the church of Scotland, the Presbyterian and other churches in America are agreed, are not adapted to correct the evils which exists in heathen nations;—if these doctrines and duties, when faithfully taught, by precept and example, have no good influence to cure the evils of the human heart, and to promote virtue, order and happiness in society, then the missionary, and the philanthropist too, may sit down together in despair, and pronounce the evils among heathens incurable; for if these fail, we may challenge the wisdom of the world to devise a system of morals, and to propose any practicable measures, which will raise a savage tribe or a heathen nation from their native depravity, to a state of civilization and virtuous life.

If then we have mistaken the grand principles of reformation, or if we have taken a wrong step, we will be grateful to any man, who in a friendly manner will inform us of it. *If we have spoken or done evil, bear witness of the evil: but if well, why should we be smitten?*

From those gentlemen who reside or occasionally touch at these islands, we ask an investigation of our conduct. We do more—we challenge it.

We have here stated our whole object, and also the means we use to ob-

tain it. We know that the cold hearted misanthropist and the superstitious heathen, will be opposed to the former, and will charge all the crimes and defects which still remain to the account of the latter. But there are those around us, and who occasionally visit us from abroad, who can judge candidly. We request them to examine the above statements, and we, on our part, pledge ourselves, that if we may have a candid hearing, with witnesses, we will substantiate every thing which we here assert.

A. THURSTON,
W. RICHARDS,
JAMES ELY,
ARTEMAS BISHOP,
H. BINGHAM,
JOSEPH GOODRICH,
LEVI CHAMBERLAIN,
SAMUEL RUGGLES.

This Circular was printed at the mission press, and immediately distributed among the foreign residents and visitants at the islands. At the close of the month, the missionaries at Honoruru were informed, in a letter signed by a number of the foreigners, that their challenge for investigation was accepted. Accordingly the Missionary Packet was sent to different stations, and the missionaries generally were assembled at Honoruru early in December. After some further correspondence, a meeting was held on the 8th of December at the house of Boki, at which, besides the signers of the letters and the missionaries, many others were present; among whom were Capt. Jones, of the United States sloop of war Peacock, and several of his officers.

Although the missionaries declared in this meeting their readiness to reply to any written charges, which should be supported by such testimony as would at all influence a candid mind, without requiring the testimony to be given under the responsibilities of an oath, no such charges were adduced, nor did any evidence appear against them.

A few weeks subsequently to this meeting, and just before the sailing of the Peacock, Capt. Jones, without solicitation, wrote to the missionaries a letter, in which he stated his full conviction, that in case they had but a candid and fair hearing, the friends of Christianity and civilization would find no just cause of dissatisfaction with the course they were pursuing.—Capt. Jones had been at the islands nearly three months, and seems not to have declared his opinion of the character and influence of the mission, until he had witnessed the result of the meeting mentioned above,

which was held about a month before the date of his letter. During his whole stay, however, his deportment towards the missionaries and others, was kind and gentlemanly, and becoming the station he occupied.

The letter of Capt. Jones, with the correspondence relating to the public meeting at Honoruru, have been received by the Prudential Committee; and, at no distant period, such a use will probably be made of them, and of other documents, (some of which have been received, and others are daily expected,) as will furnish the community with all the necessary facts,—if more than have been published are necessary,—for meeting the reports, which have been propagated against that most favored of modern missions.

TESTIMONIALS OF THE CHIEFS.

WHEN it was determined that there should be a public meeting of inquiry at Honoruru, the missionaries wrote to the principal chiefs of the islands, informing them of the expected meeting, and requesting them to state in writing, in case they thought proper, their views and feelings with regard to the mission, and particularly whether they perceived any faults in the missionaries, or their proceedings. With this request there was a prompt and general compliance; and the correspondence of the chiefs, in their own handwriting, and in the native language,* was carried to the meeting, but not used, because it was not found to be necessary.

Several chiefs also wrote letters, commendatory of the mission, to be brought by Mr. Loomis to this country, and made public on his arrival.

As the same inquiries were addressed to all the chiefs, their letters in reply would naturally have—as they in fact have—a mutual resemblance, provided the chiefs all entertained similar views and feelings with regard to the missionaries. There is no reason to believe the chiefs consulted with each other to any great extent before writing; in some cases, such consultation was impracticable.

Literal translations of a few of these letters, made by Mr. Loomis, will be published in this number; and translations of others may be given at a future time. The originals of such

as are now inserted, are among the documents belonging to the Board.

The writers of these letters being generally known to our readers, it is unnecessary that much should now be said respecting them.—*Karaimoku*, whose decease was stated in the last number, long sustained an office of great political influence in the islands.—*Kaahumanu* is now regent: mention has often been made of her in this work.—*Kaikiera* is governor of Tauai, and was once guardian to the young king: honorable mention is made of him in the journal of Mr. Whitney, published in the *Missionary Herald* for June and July.—*Kinau* was one of the wives of Rihorihori, and sustains a good reputation for piety.—*Opia*, or as she denominates herself, *Namahana*, was one of the wives of Tamehameha: she has been too often introduced to the notice of our readers to need a description here.

From Karaimoku to Mr. Bingham.

Honoruru, Oahu, Oct. 28, 1826.—Love to you Mr. Bingham. This is my opinion concerning all of you missionary teachers of us. I know of no faults in you. If I knew of any I would mention them to you. No, ye are upright. When you gave us the *palafala*, [instruction in reading, writing, &c.] we learned: when you gave us the word of God, then we obeyed. Our females are sacred. We have learned the word of God; but foreigners come here and commit wickedness in our land—men from America and from Britain. Be not agitated; it is on our account you are blamed; it is not yourselves. Here is my mind with the word of Jehovah. I have given my heart unto God, together with my body, and my soul. I I have become one of the church of Jesus Christ. Examine, ye Mr. Bingham and company, my sentiments, that ye may know; and if ye desire it, transmit my communication to the United States, to our chief, [the President.] It is with yourselves to do it. Affection to our chief in America—love to him.

KARAIMOKU.

From Kaahumanu to Mr. Loomis.

Kairua, [Hawaii,] Nov. 15, 1826.—Love to you Mr. Loomis, together with Mr. Chamberlain, and Mr. Ruggles, and Mrs. Loomis, and Mrs. Ruggles. I have affection for you, Mr. Loomis, on account of your having asked of me what are your [missionaries'] faults. This is well. I now tell you truly, I know not what your faults are: One

* No one of the Sandwich Island chiefs has yet learned to write the English language. The letter, to which the name of *Boki* is affixed, in a late number of the *English Quarterly Review*, is not to be regarded as furnishing proof to the contrary: this chief, so far from being able to write in English, cannot so much as converse in that language.—Editors.

thing concerning you I do know—Of the word of God, which ye have told us, my heart knows it is a very good thing. I now regard it—there am I. I shall not return back—there am I forever. I know not a fault of you that can be mentioned; nor am I acquainted with any fault of Mr. Bingham, or of Mr. Bishop, or of Mr. Thurston, or of Mr. Whitney, or of Mr. Ely;—of all of you not the least fault is known by me. It is your countrymen that make confusion here—men from America and England, and we also are censured by them. We shall not, however, turn back. But my opinion is that our fault is this—the people in general follow greatly after Jesus Christ. It is not on account of us [chiefs and missionaries] merely, that their hatred is excited: such is my opinion.

I say unto you, give my love to the President of the United States, and also to all missionaries and all brethren. Our love is there. Tell them all how my heart has been led into the wonderful works of Jehovah. Our hearts were led thither by the Spirit of God. There are we all. We and all our friends will not again turn back. The evil comes for us all; but we shall not be deceived by their attempts to ensnare. *Theirs* is certainly the fault. We are sure of it.

ELIZABETH,
the sister of you all. We are all the servants of Jesus Christ.

From Kaikioeva and his Wife to Mr. Loomis.

Waimea, [Tauai.] Nov. 13, 1826.—Love to you Mr. and Mrs. Loomis. We both feel affectionately towards you two, on account of your returning to America. These are the sentiments of us two for you both.

Tell the Directors of missionaries our sentiments. We two know of no faults of any of you, which we are able to name—no, none at all.

We know nothing bad of our teachers that we are able to exhibit—no, none at all.

The good is what we do know, even our salvation by God, our common Lord Jesus Christ. On that account we both have forsaken the evil, in which we formerly lived. Now we two are seeking a new life for us for the present time—the new kingdom of Jesus Christ, even everlasting life in the world of light.

Love to you all my brethren.

KAIKIOEVA and
AMELIA KAIKIOEVA.

From Kinau to Mr. Bingham.

Honoruru, Dec. 8, 1826.—Love to you, beloved brethren. This is my sentiment concerning you. My mind admires the mercy of God in sending you, the company of missionaries, that we might know the true God, even Jehovah. We do know the excellence of the word of God. It is an exceedingly good word; but we of mankind commit wickedness,—disobey thy word and thy law. That is good, which is according to the voice of God's righteousness. In him, indeed, the soul may rejoice on account of salvation. Where are you, the company of missionaries? The word of God is that which you have made known to us. I have not seen any faults in you, my parents. The child has not perceived the fault of the parents. This is the word of the parent to the child, goodness, salvation, righteousness. The missionaries are my parents in this life, but the father of my Spirit is Jehovah and Jesus. Good is that which missionaries have spoken to us. From God is their word, which they have spoken to us the disobedient of this earth. Good are the words of the missionaries. From the voice of God are the instructions, which they have made known to the unenlightened of this land. Very just are the instructions of the missionaries in humbling their hearts, in keeping the love of Jesus. Great was the love of God, and the glory and power of Jehovah in giving them.

Turned are our minds to the instructions of the missionaries, to the word of God, to that which is right. We have perceived the goodness of their message—it is very excellent.

Where are you, my father Bingham? My thoughts are upon the word which ye have made known, the mighty voice of Jehovah, and his preserving care over you and us sinners. Long-suffering has he been towards our trespasses against his only Son Jesus, our Mediator. God knows of the justness of your instructions. Jehovah, our Father in heaven, has preserved you.

May we be saved by Jesus Christ.
KINAU KAMEHAMALU.

From Opiua to Mr. Loomis.

Honoruru, Nov. 16, 1826.—May you two, Mr. and Mrs. Loomis, be saved by Jesus Christ our Saviour to save. I have affection for you, who are about to return to America. Great is our love to you two. Tell the conductors of missions, that we know of no faults of yours that we are able to mention. You,

teachers, are not to blame. You have not given the evil to us. You have not exhibited any thing to us that is bad. Good is what you have made known, even the Saviour our Lord Jesus Christ. Happy now are we, the company of dark minds, for we know what is the righteousness of Jesus. Here is the wickedness, from the sea [or foreign countries.] Their wind [or influence] is evil. It does not accord with our sentiments.

LYDIA NAMAHANA.

HAWAII.

LETTER FROM MESSRS. THURSTON
AND BISHOP.

Special Attention to Religion.

Kairua, Oct. 23, 1826.

Very Dear Sir,—More than a year has elapsed, since our last joint communication to the Board. During this time, "the good hand of God has been upon us for good," as heretofore, in upholding us in the successful prosecution of our work, and giving us favor in the sight of the heathen. For more than a year and a half from the return of Mr. Thurston to this station, we saw little ground to believe that our labors were successful in the conversion of sinners. The first appearances of unusual concern among the people, were observed in July 1825, when about 60 persons declared their resolution to forsake their former habits, and enter the service of God. Almost immediately our places of worship were crowded with natives; and soon after, we instituted several weekly meetings for the instruction of inquirers, which have been continued to the present time. A number have become hopefully pious, most of whom continue to walk in the paths of piety, and daily become more interesting. Some of these have become good proficients in Christian knowledge; and we purpose ere long to propound them as candidates for church membership. We have been in no haste to baptise any, lest, in the beginning of our ingathering, there should be some, who, in times of adversity, would fall away.

Erection and Dedication of a new Church.

Soon after the first appearance of special attention to religion in this place, our congregations became so large, that great numbers were excluded from our place of worship, for want of room. We therefore suggested to Gov. Adams, about ten months since, the desirableness of a large church, and he immedi-

ately agreed to erect one. Accordingly, about the beginning of February of the present year, every man in the district was sent into the mountains for timber. Some were appointed to cut it, and others to drag it down, and in this manner not less than 400 sticks, of from 40 to 60 feet in length, were, in a few weeks, collected upon the spot. An open space upon the rocks, partly enclosed by a grove of cocoa-nut and kou trees, was selected as the site. In about five months the ground was prepared, the timber hewn, and the frame erected. The posts, 51 on each side, were firmly set into the rock blasted out for the purpose, and an area of stones was then built, three feet above the former level, firmly enclosing the posts on every side. Early in July, the people were again called out to thatch the building, when about 4,000 came, bringing with them the materials. In little more than a month the thatching was completed, and by the first of September, the house was finished and ready for use. Its whole length is 180 feet, its width 78. It is built of the best materials which the islands afford, and is pronounced by good judges to be the largest and most elegant native building ever erected. The floor is overspread with a thick layer of rushes, and covered with mats. It has a good pulpit, painted, and furnished with cushions and hangings. The building is expected to last 20 years. On Wednesday Sept. 27th, several of the brethren and principal chiefs having previously arrived from Oahu and Maui, our church was dedicated to the service of Almighty God. The service was opened by chanting the 100th Psalm, translated into the Hawaiian language. The sermon was preached by Mr. Ely, from 1 Kings 8; 27; and the dedicatory prayer was offered by Mr. Bingham. The service was concluded by singing the Jubilee Hymn. There were supposed to be not less than 6,000 persons present, including the scholars and teachers of 40 schools. It was indeed a day of jubilee with us, and such as had never been witnessed before on this island. On the following day the people were again assembled in the open air, in front of Kaahumanu's dwelling-house, when they were successively addressed by Gov. Adams, Naihe, Kapiolani, Hoapi-riwahine, and Kaahumanu, who publicly declared their determination to follow the precepts of Christianity in the government of the people.

Ordination of Mr. Goodrich.

On Friday of the same week, Mr. Goodrich was ordained at this place to

the work of the ministry. This is the second ordination that has taken place at Kairua; Mr. Whitney having been here set apart to the same office on the 23d of last November.

In consequence of the erection of the church mentioned above, several small congregations in the neighboring villages have united with that at Kairua, thus affording the missionaries time to extend their weekly excursions beyond their usual limits. The congregation at Kairua consists of about 3,000 souls.

Translations.

Among other objects of pursuit, we have not omitted that of the translation of the Scriptures. Our first attempts at translation, were in February of the present year. Two or three hours of each day were spent at the work, in which we were assisted by Gov. Adams, until we had completed the Gospel of Matthew. The several copies of this Gospel, which have been made at the different stations, are now under revision, and a standard copy, derived from a comparison of them all, will be ready for the press in a few weeks. When this work is completed, we purpose to commence the Gospel of John, (the portion assigned us by the mission,) hoping to have it ready for the press as early as April next. The call of this people for the Scriptures is loud, and daily repeated. They carefully collect and write down every text or historical sketch of Scripture that they hear from us, and receive it as the word of God to which they are bound to render obedience. In the course of another year, there will in all probability be at least *ten thousand persons on this island* capable of reading the Holy Scriptures with facility, could they be obtained to be put into their hands.

The health of our families has been good, with the exception of Mrs. Thurston. For some time, we were apprehensive she was rapidly declining; but through the blessing of God, she now appears better, though she still remains weak and debilitated.

The well, of which mention has been made in our former communications as in a state of forwardness, was abandoned more than a year and a half, but was again resumed during the last season. After sinking a shaft upwards of 60 feet through the lava, the workmen came to brackish water, on a level with the sea. We had hoped that at the distance of one fourth of a mile from

the sea, pure fresh water might be found, but our hopes have been disappointed, and our dependence still continues, as formerly, upon the scanty supply furnished from the interior, and brought upon the shoulders of men.

We conclude by wishing you, dear sir, and all connected with you in your labors, the continuance of health and every encouragement; and remain yours in the bonds of the Gospel.

A. THURSTON,
A. BISHOP.

LETTER FROM MR. BISHOP TO THE
CORRESPONDING SECRETARY, DATED
KAIRUA, NOV. 30TH.

Visit of Kaahumanu to Hawaii.

Very Dear Sir;—As the queen regent, Kaahumanu, is about to return to Oahu, after a visit of more than two months to this island, I feel it a pleasure to communicate to you a brief account of the manner, in which she has passed her time with us.

Until lately, a personal knowledge of her Christian character was not possessed by me and others on this island, as she had not before visited us since she made a profession of religion. Her reception by the people was, as usual, cordial, though unattended with any of those extravagant excesses, which once were consequent upon the arrival of a distinguished ruler. On the contrary, we assembled at her request, and offered to the throne of grace our thanksgivings for her safe arrival. Formerly, guns would have been fired, wailings of joy would have rent the air, and dances and revelry would have succeeded. But though not less than ten thousand people assembled soon after it was known she had come, the utmost order and stillness prevailed. Her condescending and affectionate manner towards all who approached her, was not less a matter of surprise than of joy to her subjects. The feelings of awe, which her presence inspired, were, as she extended her hand and gave them her *aroha*, softened at once into feelings of most cordial attachment. To see their once haughty queen, whom they had ever looked upon with awe, now going from rank to rank to salute her people, drew tears from many a hardy, sun-burnt face. Her affectionate and pious addresses to all classes were listened to with great attention, and we have reason to think the benefits resulting from her Christian labors will long be felt by the people of this and other places which she visited.

After spending a few weeks with us,

she commenced a tour to Kalae, the southern point of the island. She was absent two weeks, and at every place where a canoe could land, she assembled the people, and addressed them on Christian duty. As a man preceded her to give notice of her approach, she was listened to by immense numbers.

She afterwards made an excursion from this place, along the western shore to Kohala, in which I accompanied her. The same course of labors was pursued as in the former excursion, the people every where giving their queen the most cordial reception; but nothing extravagant or improper was witnessed. The first thing was to assemble with them in the school *ranai* to give them an address. After she had finished her speech, I usually preached a short sermon, which was followed by singing and a prayer. The principal object of Kaahumahu, was to enforce the observance of the decalogue, and to recommend a regard to the precepts and doctrines of Christianity. In addition to this she enumerated all their heathenish practices, as well as their vices contracted by an intercourse with foreigners, and in the most earnest manner forbade the practice of any of them.

Almost every object, as we passed from place to place, called tender and melancholy recollections of former scenes to her mind. Her reflections upon these were truly affecting, and evinced the liveliest exercise of religious feeling. At one place, a battle had been fought; another, was once beautiful and populous, but now it was desolate, and without inhabitants. She corroborated a fact, of which we have long been convinced, that the present population of this island has diminished at least three-fourths, since Capt. Cook first landed here.

When we arrived at Towaihae, she ordered the canoe to put ashore about twenty rods this side of the usual landing place. It was the place of her husband's former residence. The walls of his houses were standing, while every thing within and without was going to decay. She took a melancholy satisfaction in contemplating these ruins, and in pointing out to me the very places where Tamehameha used to sit, and where he slept. Directing my attention to the crumbling walls of a large *heiau*, [temple,] on an eminence, she said, "There is the spot where my husband used to worship his gods, and where many a human victim has been sacrificed. Let us ascend and see the place." "But," said I, "did you never go there?" "No," she replied, "it would

have been death for any woman to approach its sacred precincts." So we ascended together, and when we had reached the top, and had taken a full view of the whole place, (a good description of which is given in the "Tour of Hawaii.") she stopped short lifted up her hands, and looking upwards, said, "I thank God for what my eyes now see; *ua pau ke ku i Hawaii nei—Hawaii's gods are no more.*" She then showed me the holes in the wall, where the carved images of Tamehameha's gods once stood, and gave me their several names as we passed along. She then pointed out the altar where human and other sacrifices were offered. We looked for the human bones, that were formerly strewed about; but to the honor of the people residing here, we learned, that they had all been buried. She also described the dimensions of the buildings, which formerly stood in this immense enclosure, and added,—"But they were all destroyed in one day."

I then asked her the particulars of that eventful day, which brought about such an astonishing revolution; and the following is the substance of the information she gave me—"The matter was secretly concerted between the Rihorihoro and the surviving queens of Tamehameha, after the accession of the former to the kingdom. They had long been disgusted with the *ai tabu*, the custom of men and women eating separately; as well as with the impositions of the priests; and many of the more enlightened of them had indulged in secret the eating together of man and wife, and found it did not hurt them. A public feast was made upon a certain occasion, for which two tables were set after the European fashion, the one for men, and the other for women: and to this feast all the principal foreigners then at the islands, were invited. After the guests were seated, and had begun to eat, the king took two or three turns round each table, as if to see what passed at each; and then suddenly, and without any previous warning to any but those in the secret, seated himself in a vacant chair at the women's table, and began to eat voraciously, but was evidently very much perturbed. The guests, astonished at this act, clapped their hands, and cried out, "*Ai noa,—the eating tabu is broken.*" The king rose from the table, uninjured, and the first order he gave was, that all the temples of the gods be demolished and burnt.

I remain, dear sir, yours very affectionately,
ARTEMAS BISHOP.

Indians in New York.

Seneca.

Is the numbers of this work for April and June, it was mentioned that more than usual attention was paid to religious instruction at this station; and that much feeling was manifested, and some had been hopefully converted, and had been united with the mission church. Some extracts will now be inserted from the journal of the Rev. T. S. Harris, kept at the station.

Various Religious Meetings.

February 25, 1827. Our Sabbath meetings for some time have been unusually crowded and solemn; so much increased that the chiefs have ordered several additional seats to be made for the accommodation of the audience. To-day, after the usual address of the minister, and one by the teacher, one of the native members of the church arose and addressed his brethren for some time on the subject of their salvation, in a very feeling manner.

Sabbath, March 4. To us a most interesting Sabbath. The minister being absent at Tuscarora, the exercises of the day were conducted by the teacher. After reading the Scriptures and singing, he addressed a house so crowded that very many could not be seated. He was followed by six other persons, who embraced this opportunity of telling the state of their minds. Some of these were the native members of the church, who spoke, and wept as they spoke. One was a pagan chief, and generally considered as one of Red Jacket's principal supporters. He professes to give up his paganism. Another was a youth of our school, of about 15 years of age, who appears to have found Christ within a short time. Although he never spoke in public before, he arose before that audience, made a short address with much composure, and then in a feeling manner prayed. The other speakers were some of the young men, who, at our meeting on the Wednesday previous, were seen occasionally wiping away the tears from their cheeks.

5. Monthly concert. It was judged expedient, on account of the numbers, to adjourn from the school room to the council house, the place of our sabbath exercises. One of the members of the church in Buffalo was present, and made an address to the people with considerable effect. Several addresses were made, and very considerable feel-

ing manifested. Among those who appeared peculiarly concerned respecting their own salvation at this meeting, was the wife of the celebrated pagan chief, Red Jacket, who says she feels that she must repent. There is something peculiarly affecting in the case of this woman. She has for a long time had great struggles of conscience in conforming to heathenish customs. But says she has done it out of regard to the feelings of her husband, by whom she has been over-awed. She has recently conversed with him in regard to her desire of becoming a Christian. He has told her directly, that the moment when she publicly professes Christianity, will terminate for ever their connexion as man and wife. She has deliberately made up her mind to repent of her sins, and serve Christ; and says, that if her husband leaves her for this, he must go. She views the salvation of her soul, she says, to be of such importance, that, if she can but find Jesus as her portion, she will cheerfully forego all her husband has to bestow, although she confesses it is considerable. Although a woman of 50 years of age, and very respectable, she appears determined to hazard all the consequences.

Red Jacket, the chief mentioned above, is the leader of that party of the Senecas which opposes the introduction of Christianity and schools, and which still adheres to the superstitions, and follows the course of life to which their nation was formerly addicted. This distinction of Christian and pagan party, exists at each of the three reservations in New York, occupied as missionary stations by the Board. The Christian party at each of these stations, is now the most numerous, and is increasing in numbers and influence, and the opposition which is made to them is becoming less violent.

Friday, May 4. At the preparation lecture this afternoon, we had a crowded house. The number was probably increased by the expectation of hearing the examination of the candidates for the approaching communion. It was truly moving to hear the accounts of some of these persons, and to witness the humility and tenderness which appeared in their whole deportment. The number received by the church was eight; one male and five females from this station; together with two who had arrived from the Alleghany village, and whom the church had voted to receive to their communion during our visit thither last winter, and who were baptized on that occasion.

The mission church before, in addition to the mission family, consisted of 20 native members, most of whom were males. On the next Sabbath the Lord's supper was celebrated; and although the weather was stormy, the house was filled at an early hour with well-dressed men and women, many of whom had come down from Cattaraugus to witness the solemnities of the communion. The spectators were solemn, and numbers deeply affected.

The Monthly Concert was held on the afternoon of the following day; at which the interest manifested by the natives respecting their own salvation, remained undiminished. Many affecting statements were made at the close of the meeting, principally by individuals residing at Cattaraugus, respecting their views of their own character and condition, accompanied with weeping.

June 19. We were this evening visited by about 20 persons, chiefly females, attended by the Interpreter. They came, they said, to be further instructed in the commands of the Saviour. A few seemed to be rejoicing in hope; others were but partially convinced of their dangerous condition as rebels against God; while others appeared deeply sensible of their lost and ruined state by nature and practice. The deep concern and tenderness with which some spoke of the Saviour of lost men, truly affected and melted down our hearts. O that we had faith as a grain of mustard seed; surely we should see the work of God go on triumphantly amongst this people.

Cattaraugus.

The interest manifested by the natives in religious meetings, has recently very much increased at this station. Mr Thayer, the teacher of the mission school, makes the following entries in his journal.

Sabbath, May 13. The people assembled in greater numbers, and at an earlier hour than usual. They have not generally assembled before noon, so that we have been accustomed to have but one exercise on the Sabbath; but to-day, when the usual exercises of the meeting were over, I proposed a second meeting, after an interval of 30 minutes. All the people attended the second meeting; we made it a conference meeting; and gave opportunity to all who felt anxious respecting their souls to express their feelings. Two or three had for some time been serious,

and one had been much distressed on account of his sins; but to-day five or six Indian men and women rose, much affected, and said that they were poor lost sinners, and in great distress inquired, What must we do to be saved?

On the following Sabbath Mr. Harris preached at Cattaraugus: the assembly was large and attentive: a conference was held after the regular service, as on the previous Sabbath: after this, numbers came to the house of the teacher to converse with Mr. Harris, respecting the state of their souls. A meeting of inquiry was appointed to be held the next evening, at which about 30 were present. Religious meetings continue to be attended by unusually large numbers, and with deep interest, especially the Monthly Concert. Mr. Harris preached at Cattaraugus again, Sabbath, June 17th, of which the following account is taken from his journal.

This day was spent at the Cattaraugus station, with a number of the brethren from Seneca. They had heard that some of their friends at this station had recently set out in the good ways of the Lord; and were anxious to encourage and pray with them. We found that God was in the midst of them. Solemnity of feeling, and attention to the great concerns of the soul, are much increased at this station, within a few weeks. One young man, a pagan, came forward before the congregation on the Sabbath, and stated that he had been addicted to lying, stealing, adultery and drunkenness, and indeed to every abomination; he felt that his soul was in a miserable case, and he could not rest in his soul without making this confession before God and the people. He was directed to the Saviour of sinners. Several at this station are now indulging hope of the Lord's mercy.

Sabbath School at Seneca.

This interesting school, which is designed principally for adults, is thus briefly described by Mr. Harris.

May 20. We have been much gratified in witnessing the eager attention with which the adults in the tribe attend upon a Sabbath school, which has recently been commenced for their benefit by the brethren of the mission. The object is to afford the adults an opportunity of learning to read in their own language. On entering the house, you perceive persons of all ages, and of both sexes, with their little books,

striving to learn to read; some taught by their own children and grand children; others by the teachers. The school numbers at present between seventy and eighty, and is increasing. It is our intention, if the Lord will, and provided they pursue the subject until they are able to read, to attempt a translation of certain parts of the word of God into the Indian tongue. This is an object, towards which a number look with great interest.

Funerals.

The two first took place at *Seneca*: the account is furnished by Mr. Harris, who attended them. Christianity makes these services more becoming and more solemn. There were no lacerations, no howling, no feasting and revelry.

Feb. 27. God is evidently drawing nigh to this people, and in judgment as well as in mercy. To day two of their children, suddenly cut down by the stroke of death, were brought to the mission house to be interred. One of them was a youth of about 20 years of age, the oldest son of one of the principal chiefs of the nation. He was in many respects an interesting young man; but died without giving any satisfactory evidence to us of a saving change. He was greatly beloved by his parents, who mourn his loss intensely. The father was greatly moved, and in taking the last look of his first born, spread his hands upon his forehead, and poured a flood of tears upon the deceased, and then retired weeping as he went, and in bitterness of soul seemed to say, "Would God I had died for thee my son, my son."

The other was an infant child of a young man of the tribe, who has indeed been wicked and profligate; but who is, at present, evidently serious. God seems to have spoken loudly to his soul in this dispensation. After a pointed

address both from minister and teacher, the father of this child arose, and with feelings which wrung his soul, said that he believed every word which the minister and teacher had spoken was true; that he was an awful sinner before God; that he must repent or be ruined for ever; and that God was justly punishing him for his iniquity. "My proof is here," said he, pointing to the coffin. This was the second child God had removed from him within a short time. This address, accompanied with weeping, produced a sudden gush from almost every eye in the room. It was truly a melting scene. The chief, who had lost his son, followed in an address of some minutes. His utterance was repeatedly interrupted by the deep sorrow which seemed to overwhelm him. I doubt not God's Spirit was there. The number present was not less than 200. Never did I attend an Indian funeral with so deep solemnity as this.

The next was a funeral at *Cattaraugus*, and the account is furnished by Mr. Thayer.

This morning I was requested to attend the funeral of a child. The assembly which came together on the occasion was unusually large; several of the pagan party were present. The parents of the deceased child have, I trust, felt the power of religion on their hearts, for more than a year; and under this afflictive providence, they have manifested unusual composure and resignation. After I had made a prayer, and offered some remarks suited to the occasion, a prayer was offered by an Indian, who has of late, as we hope, heartily embraced Christianity. His fervor affected the whole assembly, and there was scarcely an eye in the house that did not weep. After one of the chiefs had made some remarks, as is customary, the afflicted father arose, and said a few words, and then prayed. The procession was then formed, and moved to the grave.

Foreign Intelligence.

Ceylon.

BRIEF VIEW OF MISSIONARY OPERATIONS.

THE principal design of the following article, (the materials for which are derived from various authentic sources,) is to exhibit a brief view of the missionary operations in Ceylon, under the patronage of British Christians.

The only societies in England, which employ missionaries in Ceylon, are the Church of England, the Wesleyan Methodist, and the

Baptist Societies. The Baptists have two missionaries; the Methodists 12; the Church Missionary Society 9;—in all, 23. There are besides, a few European, and many native, assistants. These missionaries occupy 11 stations;—9 in the Cingalese, or southern division of the island, and 2 in the northern, or Tamul division. The names and relative situation of these are as follows:

Cingalese Division.—*Colombo*, the capital of the island, situated on its western shore. pop-

ulation 50,000: *Negombo*, 20 miles north of Colombo, population 15,000: *Kornegalle*, the chief town in the seven districts of the Kandian territory, about 60 miles north-east of Colombo: *Kandy*, about 80 miles east-north-east of Colombo, consisting of twelve streets, laid out with considerable taste by the late Kandian king: *Cotta*, a village about six miles south-east of Colombo, inhabitants 4,500, situated in a well peopled district: *Caltura*, a village about 27 miles south of Colombo: *Galle*, a town 75 miles south of Colombo: *Baddagame*, a village 12 or 13 miles from Galle: and *Matura*, a village 100 miles south-south-east of Colombo.

Tamul Division.—*Jaffna*, the capital of the district of Jaffna: and *Nellore*, near Jaffna, population probably upwards of 5,000.

The Baptists commenced their mission in 1812; the Methodists in 1814; and the Episcopalians in 1818.—The *American* mission, in the northern district, was commenced, it will be remembered, in 1816.

The Bible Society, the Tract Society, and the Society for Promoting Christian Knowledge, have also extended benevolent aid to this island.

Distribution of the Scriptures.

The Scriptures are required chiefly in four languages,—the Cingalese, Tamul, Indo-Portuguese, and the Pali. They are also distributed, by the Auxiliary Bible Society at Colombo, in the English, Dutch, Portuguese, Malay, Hindoostanee, and Arabic languages.

The Thirteenth Annual Meeting of the Colombo Bible Society was held Jan. 19, 1826. The Report presented at that meeting states, that 1,000 quarto copies of the *Cingalese* Bible had been printed; and that the translation had been revised as far as the end of Exodus, with a view to a second edition.

The demand for the *Tamul* Scriptures far exceeding the means of supply within reach of the Colombo Auxiliary, the Committee of the Parent Society in England, ordered a supply of 500 Bibles and as many Testaments from other quarters. These have been by no means sufficient, and the Auxiliary has determined to print a large edition at one of the presses in the island.

The Rev. Mr. Newstead, of the Wesleyan Society, having translated the New Testament into *Indo-Portuguese*, carried the manuscript with him on his return to England, and the Committee of the British and Foreign Bible Society thought it advisable to print it in that country. Accordingly two editions have been carried through the press, under the superintendence of the translator.

Preparations have been made to print in

Ceylon, in the Burman type, a translation of the New Testament into the *Pali* language, made by the late Mr. Tolfrey, and represented, by able Pali scholars in Ceylon, to be exceedingly well executed.—The importance of the Pali language as a vehicle of the Scriptures, is thus described by the Rev. Mr. Clough, of the Wesleyan Society:

The Pali, like the Sanscrit, is not the vernacular language of any country at the present day: it is, however, among the Buddhists what the Sanscrit is among the Brahmans. It was the native language of Buddha himself; and is held in the highest veneration by his followers, wherever found. Hence it is the great depository of religion, law, and general science in all Buddhist nations; and some idea may thus be formed of the great extent to which a knowledge of Pali has been and still is cultivated. It is used by the learned in Ceylon, the Burman empire, the kingdoms of Ava, Siam, Pegu, Arracan, Cambodia, and all the nations in India beyond the Ganges; also in several of the northern nations, as Thibet, Bhootan, and in several of the largest and most important islands of the eastern archipelago. From all the information which I have been able to collect, I feel little hesitation in saying, that were a correct version of the New Testament published in Pali, it would, in the first instance, be extensively read by those who understand the language; and would, in the course of time, become the foundation of many other translations into the spoken languages of the nations which I have mentioned.

Some remarks on this language, by the Rev. Mr. Fox, were inserted at p. 232 of the last volume;—as, also, were his observations on the beneficial effects of the Scriptures in Ceylon, which the reader will peruse with pleasure in this connexion.

Distribution of Religious Tracts and Books.

A variety of religious books of considerable size have been printed in the Tamul and Cingalese languages, and distributed, by the Society for Promoting Christian Knowledge. At Jaffna and at Colombo, also, Auxiliary Tract Societies have been organized, to which grants of English Tracts and of paper have been made by the Parent Society in London. Books and Tracts have not been furnished, however, in a measure at all commensurate with the demand occasioned by the progress of education among the natives.

Christian Education among the Natives.

The Dutch were the immediate predecessors of the English in the government of Ceylon, and while they held possession of the island, took measures for instructing the native population, which are thus described by

Dr. Brown, in his History of the Propagation of Christianity.

The whole of their possessions on the island were divided into two hundred and forty churchships or parishes, in each of which one Protestant school was erected. A seminary was likewise established for the instruction of native youths of promising talents in the Dutch language, in order that, by obtaining through the medium of it more extensive knowledge, they might be better qualified to labor as schoolmasters, catechists, and preachers, among their countrymen. Some were even sent to Europe, where they received a more complete education, and returned to the island ordained to the ministry. In each school, there were from three to four teachers, according to the number of the scholars; and over every ten schools, there was a catechist, whose office it was to visit them once a month, to inquire into the conduct of the teachers, to examine the progress of the scholars, and to exhort them both to diligence. But, in order still further to ensure due attention to the education of the youth, a greater number of the schools was placed under the superintendence of the Dutch minister of the district, who was appointed to visit them once a year. There were generally from 12 to 15 clergymen on the island; and there were nine of these who were entrusted with this important office. Amidst all the care of the Dutch for the education of the youth, it is a singular circumstance, that the girls were totally neglected; it was judged enough for them, if they were able to repeat a certain number of prayers, and to explain the catechism and creed, before they were allowed to be married.*

In 1796 the Dutch possessions on the island of Ceylon surrendered to the arms of the Brit-

* As many readers of the Missionary Herald may not have access to books containing the following facts, we transcribe them from the history above quoted.

"As the Portuguese, while it was in their possession, had endeavored to convert the inhabitants to the church of Rome, so the Dutch now attempted to convert them to the Protestant faith; but, unfortunately, the measures they employed for this purpose were not, in every respect, so judicious as the end was laudable. Besides settling ministers and erecting schools in the island, they issued a proclamation, ordaining that no native should be new to the rank of a modelar, or admitted to any employment under the government, unless he subscribed the Helvetic Confession of Faith, and professed himself a member of the Reformed church. This absurd and impolitic order, so well calculated to make the people hypocrites, not Christians, was attended with complete success. The higher ranks of the natives, and all who aspired after either dignity or office, immediately professed to abandon the religion of their forefathers, and to embrace the faith of their conquerors. Even those, who under the Portuguese government had become members of the church of Rome, now broke her communion, and joined the Reformed church. But while the Dutch endeavored to bring the Cingalese to the profession of Christianity, the qualifications they required in the catechumens were so very slender, that the most of them, it is probable, were little superior, either in knowledge or practice, to the pagan converts in pagan countries. Nothing more was demanded of them, than that they should learn to repeat the Lord's prayer, the ten commandments, a morning and evening prayer, and a grace before and after meat.—When the ministers, in the course of their visitations, were certified by the schoolmaster, that the poor pagans had committed these things to memory, (for they themselves were ignorant of their language,) they proceeded to baptise them without

ish; and for a considerable time the religious instruction of the natives occupied no part of the attention of their new masters. The European clergymen became prisoners of war; the native catechists and schoolmasters no longer received their salaries; the duties of public worship, and the education of the youth, were either feebly discharged, or entirely neglected; and the memorials presented by the inhabitants on these subjects, were considered by a military commander, either as matters in which he had no concern, or which he had not power to redress.

After three years, the schools were resumed under the administration of the English colonial government; and at a flourishing academy in Colombo considerable progress was made in learning, by sons of some of the principal natives. The official returns in 1801, represented the number of native schools at nearly 170.

In 1803, the British government ordered such a reduction of expenses on account of the native schools, as deprived the country schoolmasters and catechists of their salaries, and of course put an end to the schools. And although, through the instrumentality of Sir Alexander Johnstone, chief justice of Ceylon, these schools were, to a certain extent, re-established; yet in the year 1814, the whole native population was stated to be in a great measure destitute of instruction. Multitudes indeed were living, who had been baptised in the name of Christ; but they had not been enlightened, nor had they changed their practices; they were still pagans, the worshippers of Buddhu. Many thousands, however, not

further ceremony! It is not wonderful, therefore, that the Dutch converts should resemble the Roman Catholic in number as well as in character. In 1663, according to the church registers, there were in the district of Jaffnapatam alone, 62,588 men and women who professed the Christian faith, exclusive of the slaves, of whom there were 2,587; the number of children who had been baptised, within a few years, amounted to 12,387. But these numbers, large as they are, were greatly augmented in a short time. In 1688, the inhabitants of this district amounted to 278,759, of whom there were no fewer than 180,364, who made a profession of Christianity; and of these, it is said, about 40,000 had been converted within the last four years. Towards the close of the seventeenth century, the celebrated Dr. Levensen informs us, that the Dutch ministers in Ceylon had baptised about 300,000 of the natives; and in 1730, Vischer, one of the ministers at Batavia, says, that in that island the number of Protestants was daily increasing, and that without doubt there were some hundred thousands of the natives who had embraced the Christian faith."

In 1743 the New Testament in *Tamil*, was printed at Colombo, under the auspices of the Dutch government; and in 1783, the New Testament, with the books of Genesis, Exodus, and part of Leviticus, was published at the same place, in *Cingalese*. But there is no reason to believe these Scriptures were circulated to any great extent among the natives; and as the Dutch clergymen were few in number, and generally unacquainted with the languages of the island; and as the catechumens were very imperfectly instructed, and the females were almost entirely neglected—it is certain the Christian religion was never very thoroughly introduced by the Dutch among the inhabitants of Ceylon.—*Ed.*

having any ministers of their own communion, joined the church of Rome.

Some idea of the *present* state of education in Ceylon, may be gained from the following statement, derived from the intelligence of the last year.

	<i>Schools.</i>	<i>Girls.</i>	<i>Boys.</i>
Baptist missionaries,	9	50	330
Church missionaries,	26	119	857
Methodist missionaries,	73	516	2,572
<hr/>			
American missionaries,	168	685	3,750
	59	285	2,540
	167	971	6,290

The Committee of the Wesleyan Missionary Society state, that *upwards of ten thousand* native children are receiving Christian instruction in the island; which leads to the supposition, that a considerable number are taught under the patronage of the British government.

Influence of Religious Instruction.

The Committee of the Wesleyan Missionary Society speak thus on this subject in their Report:

The extension of schools and regular divine service into a great number of the villages and secluded parts of the country, has been followed by the introduction of meetings for prayer in the native huts; which are conducted by the pious natives, and native assistant missionaries, and schoolmasters, to a very considerable extent, in the country round three of the stations. These meetings for social prayer are attended by many of the natives, and promise the best results: and who indeed can reflect without devout thanksgiving, on the delightful fact, that so many of these little companies, composed of persons formerly idolaters and worshippers of demons, or living in the neglect of every form of worship, are now regularly congregated, in places where Satan had his seat, to hear the words of gospel truth—to offer their praises to Christ—and, in smaller companies and in their more retired dwellings, to pray with and for one another. to Him, who hath said in his own inspired word, *And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved.*

The schools have suffered much, during the past year, from the prevalence of epidemical sicknesses: but, since their commencement, about 20,000 children have passed through them, instructed in the principles of Christianity; and none of them have been known to turn back to idolatry, though connected with families still heathen.

So great an impression is indeed making upon idolatry in this island, by the joint efforts of those who are engaged in the diffusion of Christianity through its different classes of inhabitants, that it is not too much to expect that the time is very near, when the whole island will be rescued from the superstitions of Buddhism and its dark and polluting system of demon worship.

On another occasion the same Committee use the following language:

The impression which has been made on the opinions of a great mass of the idolatrous population, in almost every part of the old British possessions, (around the coast,) and in some places in the interior, by regular Christian worship—by the circulation of the Scriptures, in whole or in detached parts, in the different languages of the country—by the almost incessant conversations held with the natives, by pious and devoted native preachers and catechists connected with the mission—and by the numerous schools, in which several thousands of the native youth have, since their establishment, received a careful instruction in the principles of Christianity—is very extensive and encouraging. The principles of heathenism have received a deep and fatal blow; and the people in several very extensive districts have, by these important labors, been prepared for those direct administrations of the Christian preacher, which are the means usually employed by the Head of the church to lead men into the fellowship of his people. In every station, religious societies have been formed of persons brought, by the blessing of God upon the labors of his servants, under a serious concern for their salvation; and, among these, not only is the sincere inquirer to be found, but, in no small number of instances, the confirmed and devoted Christian. Thus not only have the institutions and the apparatus of Christianity been introduced into this pagan land, but living churches of Christ have been raised up, exhibiting the truth and beauty of the religion of Christ, amidst a nation of atheists and devil worshippers—a holy seed, increasing in number and influence, by whom the sacred leaven will, it is believed, spread and prevail, until idolatry is destroyed and the worship of Christ is every where established. In the school houses of the jungle, in the secluded villages and huts of the natives through a large extent of country, as well as in the mission chapels, the praises of the true God and Saviour, from congregations and families of Ceylonese, ascend to heaven; and nothing is wanting but the means of increasing the laborers, both in the south and in the north, to carry Christian schools and Christian teaching and worship throughout every pagan district.

The Methodists number 439 members in the island. How many of these are communicants, we have not the means of knowing. Of three classes at Matura, containing 29 adult members, not less than 18 were communicants.

A most striking fact, illustrative of the influence of the Gospel, was published at p. 219 of the last volume.—The following is extracted from the correspondence of Mr. Clough, dated Nov. 5, 1825.

In several of our circuits in the south of Ceylon, such crowds of people attend our little chapels to hear the word of God, that the places were too strait for them. The chief instruments in this glorious work are our na-

tive assistants. Nothing will check their efforts, not even personal danger.

That worthy young man, Perera, has faced many difficulties and dangers, and even many deaths, in the Kandian country, for the sake of Christ: the other day he was giving me a history of his proceedings, when he mentioned, with great simplicity, the following relation:—There was one place which he was accustomed to visit and preach at, at the frequent risk of his life, owing to the number of elephants that beset his path:—

"But, (he said) the poor people are always so glad to hear about the Lord Jesus Christ, that I never mind my life. One day I was going there, and, when passing along a narrow crooked path in the jungle, suddenly I came near a very large wild elephant. Well, now I think I must die; but I have a gun: I will fire, but no hope to send him away. But I lift my gun—I pray to the Lord Jesus Christ—and then I shoot. After that I stand like a pillar, and expect every moment I be under the elephant's feet. But when the smoke of the gun cleared away from my eyes. I was greatly astonished to see the large elephant on his back, and his four legs stand straight up like four pillars, among the jungle and the trees. Immediately my heart praised God; and I think now what a great mercy I was going on God's work, therefore he save my life. I now not fear go any where in the work of my Lord Jesus Christ."

Mr. Hume, writing from a village in the midst of the Kandian hills, gives a more particular description of the danger incurred from the wild elephants.

I thought of attempting to introduce prayer meetings here among the natives, but there are some very considerable obstacles in the way. The huts, though pretty numerous around, are all considerably detached from

one another. The only time in which our meeting could be held is the evening; and then it is highly dangerous to be out of doors between even one hut and another. as, after sunset, the elephants stroll about in numbers, in all directions, so that no one can stir out without the most imminent danger. A considerable number of the natives are every year destroyed by these huge animals: the poor people are so easily intimidated, that often, when they might escape from the danger, their fear completely overcomes them, on meeting one of these creatures; and they fall down as if shot, and are trampled to death or torn limb from limb.

Speaking with reference to the priests, he says—

A great change has taken place in the priesthood of Kandy. Europeans are not now, on visiting the temples, required to take off their shoes, &c. The influence of the priests is on the decline.

On the whole, it appears that a very encouraging progress has been made in Ceylon towards conveying to the natives a knowledge of the Gospel. But, let any one consider the population of the islands, (1,500,000;) the small number of the missionaries, and of the schools and scholars; the paucity of books of any description which have yet been put in circulation; and the obduracy of long established habits of heathenism, sustained by vicious passions, by profound ignorance, and by strong aversion to thought and inquiry:—and he will see, that much remains to be done, before that beautiful island shall have been converted into a garden of the Lord.

Domestic Intelligence.

ABSTRACTS OF REPORTS.

THE Anniversaries of several benevolent Societies held in New York and Boston, were noticed in the two preceding numbers of this work. The Reports of most of these Societies have been published, and such an abstract of some of them will be commenced in this number, as shall furnish the readers of the Missionary Herald with a view of the proceedings of their respective Societies during the past year, and of their present state.

ELEVENTH ANNUAL REPORT OF THE AMERICAN BIBLE SOCIETY.

Auxiliaries. To the number of Auxiliary Societies, which at the last anniversary was five hundred and six, have been added since forty-one; making the present aggregate five hundred and forty-seven.

Receipts. The pecuniary income of the So-

ciety during the year, from all sources, has been \$64,764 13; which is \$11,774 19 more than the receipts of the year preceding. Of this income \$35,366 29 were received in payment for books; \$19,282 82, as free donations; \$4,225 as subscriptions towards paying the debt for the Society's house; and \$2,970 as permanent loans, whose interest is to be annually paid in Bibles and Testaments if required. It should be distinctly remembered, that by far the greater part received from Auxiliary and other Societies, and individuals, was returned in Bibles and Testaments at cost, or less than cost; and that a minor portion only was left at the control of the Board, for the purpose of supplying the destitute with the Word of Life.

Books printed. There have been printed at the establishment, since our last annual meeting, or are now in press—

Bibles in English,	40,500
New Testaments,	35,750
Purchased German and Dutch Bibles,	171
German Testaments,	313

Making 76,734 Copies.

This number, added to that mentioned in the Tenth Annual Report, 532,902, makes an aggregate of 609,636, printed or purchased by the Society, since its formation.

Books Issued. From the last of April 1826, to the first of May 1827, there have been issued from the Depository

Bibles,	35,576
New Testaments,	35,745
Total	71,321

which number added to the issues of the ten preceding years, 440,047, forms a total of 511,668, since the formation of the Society.

Of these issues of the eleventh year, 56,337 have in various ways, to Auxiliaries and other Societies and individuals, been effected by sale.

Gratuitous Appropriations. The number of Bibles and Testaments thus appropriated by the Society during the past year, is as follows:—

English Bibles,	4,057
English Testaments,	7,293
Bibles in foreign languages,	583
Testaments in do.	1,235

The estimated value of these is \$6,635 58. These appropriations were made principally to Auxiliary Societies, in the southern and western parts of our country, to be distributed in settlements where there is a scarcity of the bread of life; some were sent to the mission schools among our aborigines; some to various ports in the West Indies, to Mexico, and to South America.

The want of Bibles in various parts of the country is yet very great; and generally in our country, where this is not possessed, individuals do not prize it enough to take pains to procure it for themselves. If then, this national Society is not so patronized, as to be able very greatly to increase its gratuitous appropriations, a fearfully large portion of our countrymen will remain destitute of that word of truth which sanctifies the heart. In one county in the State of New York, 1,000 families are destitute of a copy of the Bible; in another county 300 families;—and in other counties 400 or 500 remain unsupplied with this sacred volume. In one county in Delaware, 500 families have no Bible, and no county is better supplied. In North Carolina, 10,000 families are living and training up their households without the Bible. In four contiguous congregations in South Carolina, not more than two-thirds of the families connected with the *visible church*, are furnished with the Bible. In one fourth part of a county in Georgia, more than 200 families have no Bibles. Other portions of those States, and generally, much of the southern and western parts of our country, are in the same unhappy state of destitution.

While wants like these *already* exist, it must be remembered, too, that a population is increasing in those new sections of country in a ratio quadruple to the increase of Bibles, and that the benevolent there located are often *incompetent* to supply the growing destitution. To places of the character described your Board have aimed to extend their sacred bounties, and they feel that they must continue to extend them from year to year, or our western borders will soon exhibit tens of thousands as destitute of the word of God as if it had never been revealed from heaven.

Let any man sit down and ascertain, as he may do in a good degree, from the various communications of this Society, what number of our population are now unsupplied with the Scriptures:—let him in the next place determine the ratio of our annual increase—an increase of nearly 400,000 per annum:—let him then compare this increase with the number of Bibles and Testaments printed the present year, (76,000) and, if unbiassed, he must assent to the truth, that we are far from discharging all our duty to this sacred institution.

This unparalleled augmentation of our numbers, often creates an incredulity to alleged wants, which faithful inquiry would cause to be recognized, if not relieved. It is earnestly desired that the benevolent, in every station, will investigate the claims which this national institution has on their attention and patronage.

But the Bible, while it sheds its thousand blessings on the present life, points also to a future existence, where our welfare is to be for ever connected with a *present* conformity to the injunctions here inscribed.

The operations of this Institution need not be limited to our own land. *Five hundred millions* of our fellow men never saw the Bible, and were never influenced by its truths, and never enjoyed its consolations and hopes. The way is opening for this Society to do much towards furnishing the heathen with this great source of social and moral blessings. Missionaries are translating the Bible into languages in which its sacred truths were never before written. They invite Bible Societies to aid them in printing and circulating these words of eternal life. Here is a field to which there is hardly a limit; and a field, too, in which there has already been great success.

The events of every revolving year, indicate that the systems of pagan corruption and cruelty are, ere long, to be broken up; and the light and principles of the Gospel to pervade every kindred, and tongue, and people.

But before such a consummation is realized, much, very much, remains to be done. Not more than forty or fifty millions of copies of revealed truth are yet in circulation, among the 800,000,000 of the great human family. Whole tribes yet remain strangers to the true God, and a future existence. While, then, the ultimate universality of the Saviour's cause is certain as divine veracity can make

it—while its onward march is more and more rapid, (never more so perhaps, since the ascension of its Founder, than during the past year,) yet it must not be forgotten, that this cause is advanced through human efforts, and that these efforts must be augmented an hundred fold, before the predictions of inspiration are fulfilled.—There must yet be a mightier movement on the part of Christendom, than has yet been made; there must be more and greater sacrifices; a more entire consecration of time, and talent, and wealth, and influence; and many new helpers must be called into the field, ere this great moral conquest is achieved.

Let then the friends of the Bible, while inspired by the hopes and promises here unfolded, go forward and diffuse this sacred blessing at home and abroad, until it is proclaimed throughout every continent and island—that the kingdoms of this world have become the kingdom of our Lord and his Christ.

FIRST ANNUAL REPORT OF THE AMERICAN HOME MISSIONARY SOCIETY.

SOME extracts from the correspondence of this Society, accompanied with remarks, were inserted in the Missionary Herald for May. The object of that article was to show, that, in view of the alarming deficiency of competent religious teachers, and of other means of communicating religious instruction, this Society must be considered as having a most important bearing on the moral and political interests of our country. After what was there said, though little justice was done to the magnitude of the object, the present article must be nearly confined to a presentation of the facts embraced in the Report.

Missionaries of the Society and the fields of their Labor. There were on the books of the Society, at the commencement of the year, 119 congregations to which aid had been pledged, and 101 ministers, the period of whose engagements had not then been fulfilled. Of these, 55 have been reappointed, and are still in the service of the Society, together with 68 who have been received as missionaries within the year, making the whole number of congregations and missionary districts aided since the 12th of May last 196, and the number of ministers employed, 169.

Of the 169 missionaries employed by the Society, 126 are settled as pastors, or are statedly employed in single congregations; 25 divide their labors between two or more congregations, and 18, including agents, are allowed to exercise their ministry in a larger extent of country. Of the whole number employed, 120 have been appointed to labor in the state of New York, one in Vermont, one in New Jersey, seven in Pennsylvania, 16 in Ohio, four in Michigan, three in Indiana, two in Tennessee, one in Virginia, four in Kentucky, one in North Carolina, two in Illinois, three in Missouri, one in Louisiana, one in East Florida, and one in Lower Canada.

These missionaries have performed, within

the year, 110 years of parochial or ministerial service, and the average proportion of aid in their support, granted by this Committee, has been less than one fourth.

The reason of so large a number of missionaries being employed in the State of New York, is that they are supported by Societies in that State which became auxiliary to the National Society, on the condition of expending their funds, so far as necessary, within their own limits, paying only their surplus funds into the general treasury.

Rule in making Appointments. As a general rule—say the Committee—our appointments have been made in answer to applications received from congregations needing assistance in the support of ministers, accompanied, in each case, with satisfactory testimonials that the people are united in their desire to secure the permanent labors of the individual in question, and that, with a little aid for a limited time, they have a prospect of being able, afterwards, to sustain his whole support. In this way, help is granted only to such as profess a willingness to help themselves to the extent of their ability, while, in many cases, the prospect of the little assistance afforded by this Society, has encouraged the people to raise double the amount which they would otherwise subscribe for the support of a minister.

But this system, though the best in general, cannot be made universal. The circumstances of the most remote and destitute states and territories require a departure from this rule. There, congregations are seldom sufficiently organized to unite in calling a minister, nor are the people sufficiently impressed with the importance of Gospel ordinances to desire these inestimable blessings. Most of our frontier settlements, therefore, would remain destitute of the preaching of Christ, if it were not carried to them. But who shall carry it except they be sent?

Labors and Successes of the Missionaries. From the Reports of the missionaries it appears that Sabbath Schools and Bible Classes have been very generally supported in the congregations aided by the Society; that in a large number of these congregations, Bible and Tract Societies have been formed, and Bibles and Tracts have been extensively distributed in many places which before were almost entirely destitute of these important means of religious instruction: families have been visited extensively, and the Gospel preached from house to house: the Monthly Concert has uniformly been observed, and the missionaries have in very few cases preached less than three times on the Sabbath.

Seventeen special visitations of the Spirit of God have been experienced under the labors of our missionaries, which have resulted in the hopeful conversion of not less than 700 souls. In several other congregations an-

pearances are highly encouraging, and in all the influence of the Gospel has been in a measure felt. There is perhaps not a missionary of the Society who has not been honored as the instrument of leading more than one sinner to repentance. The whole number of souls converted in all of our congregations during the last year is probably more than 1,000.

Expenditures and Receipts. The amount of monies paid out by the Committee during the year for the support of missionaries, including the expenses of their office, and of the agencies they have employed, is \$13,984 17.

From the Treasurer's account, it appears that the receipts of the Society have been, in all, \$20,031 21—including \$1,390 45, which was paid over by the U. D. M. S. at the commencement of the year, and that there is now in the Treasury \$6,047 04. The Committee are under engagements for more than \$10,000 to agents, missionaries, and congregations, now on their list.

The following are the sources from whence the income of the Society has been derived. Seventeen have been constituted Directors for life by the payment of \$100 or upwards each; and fifty-six have been constituted members for life by the payment of \$30 or upwards each; which, together with other contributions in part for the same purposes, amount to \$4,189 51. One hundred and twenty-four Auxiliary Societies and Associations have been recognised, which, together with several Societies not Auxiliary, have contributed the sum of \$5,996 39.

The amount received from collections in churches, on Thanksgiving day, at the Monthly Concert, &c. has been \$2,264 40. The remainder of the income of the Society has been derived from individual donations and annual contributions.

This interesting Report shows very clearly that the Committee have taken a survey of the moral desolations of our land; that they are apprised of the greatness and urgent nature of the work to be done; and that, acting for this National Society, they feel themselves in a measure responsible for supplying the American community with faithful preachers of the Gospel, and have seriously addressed themselves to the accomplishment of the work. The facts which they state in concluding their Report, ought to induce every Christian who desires the salvation of his fellow-men, and the continued freedom and prosperity of his country, to come to their aid.

Two thirds of the population of the United States reside west and south of New York and New Jersey. But of the efficient ministers of the Gospel, of all denominations, more than one half belong to New England, and the two States above named. Beyond these States we have been called, in the correspondence of the last year, to contemplate whole counties, and numbers of contiguous counties, without a single educated minister of the New Testament. In Michigan, Ohio, Virginia, Tennessee, the Carolinas, Georgia, and Alabama, there are many hundreds of places that

need aid in the support of Gospel ordinances, while the valley of the Mississippi, extending from the northern lakes to the gulf of Mexico, and from the Alleghany to the Rocky Mountains, and receiving thousands of the inhabitants of the older States every year, appeals to both our patriotism and philanthropy. In that vast valley, there are few to publish salvation, and because there is no vision, the people perish. The light of every Sabbath witnesses hundreds of thousands destitute of the ordinances of God's house.

Let it be considered also that the portions of our country, which are the most destitute, are the most rapidly increasing in population. The aggregate of the inhabitants of the United States is supposed to double in every 25 years. But in 1822, the population of Kentucky had increased eight-fold in 30 years. The increase of several of the Western States is probably equally rapid at the present time. The day is not far distant, therefore, when the States and Territories, that are now comparatively destitute, will embrace the majority, and control the moral influence of this nation. Now, the sources of influence are with the older States. Here are the seats of science and the schools of the prophets. And the spirit of God is here, reigning down righteousness upon our churches and literary institutions, and preparing many laborers for his harvest. Now, it is with us to give shape to the moral character of this country. But suffer the new and rising communities of the west and south to grow up without the restraints of Christianity, until their numbers shall surpass those of the older States, and through the facilities of intercourse that will then exist between the western and eastern sections of our country, they will roll back upon us a tide of vice and irreligion. The Christians of the older States, therefore, are called on, as guardians of the peace and prosperity of Zion, to unite and possess the land, that they may save its future millions from that ruin which is in store for the nations that know not God.

And the destiny of these United States stands not alone. It is connected with the interests of the family of man. There is not a nation under heaven which appears destined to exert so powerful an influence upon the moral condition of the whole world. Mind acts upon mind, and knowledge is power. Let it be considered, then, that the English language is spoken by many millions of the human race, and that it is the medium through which the most enlightened portions of the world are now conveying the knowledge of God to the ends of the earth, and it can no longer be doubted that one of the most important steps towards the conversion of the world is the conversion of the increasing millions of these United States. Here are to be enlisted no inconsiderable portion of that army of the Lord of Hosts, to whom shall be surrendered the kingdom, and the dominion, and the greatness of the kingdom, under the whole heavens.

SECOND ANNUAL REPORT OF THE AMERICAN TRACT SOCIETY.

(Instituted at New York.)

RESPECTING the origin and progress of this Society the Committee remark—

When the foundations of the Society were laid, two years ago, they were laid with trembling; for many, who, it could not be doubted, were the sincere and devoted followers of Christ, were ready to predict, that it could not succeed. But the wants of an almost boundless community; the cry from ten thousand voices of the perishing, for some little portion of the word of life; and the belief, that God would be glorified in the co-operation of his children, as far as was practicable, in promoting his own cause in the earth, gave courage to proceed. The object was undertaken, not, the Committee believe, without some humble confidence in God, that it was originated by his Spirit, and that, by his own almighty power, he would carry it forward.

The Committee felt, at the last anniversary, that they had much occasion to speak of the goodness of God in the prosperity granted to the Society during the first year of its operations; and now they have to report, not only that the amount accomplished during the second year, exceeds what was done in the first, but that the whole operations of the Society, during the past year, have been more than three fold what they were during the preceding.

Labors of the Publishing Committee. The number of Tracts stereotyped during the year is 46; making the whole number now stereotyped and printed, two hundred Tracts, a list of which will be found in the Appendix. These 200 Tracts embrace a series of 2,476 pages, 2,400 pages of which, comprising the first 194 Tracts, complete a set of six volumes, which have, exclusive of the issues of the Tracts in their single and unconnected form, been printed, from the stereotype plates, on uniform paper, for binding; and are now to be obtained at the Depository, neatly bound and lettered, with a complete Alphabetical Index, at the close, to the Tracts in the whole set.

The Committee have also sanctioned and stereotyped "the Boatswain's Mate," in seven parts, embracing 148 pages; together with 13 Tracts, embracing 176 pages, in Spanish; and 14 Tracts, embracing 168 pages, in French, which have been prepared with much care. They have also commenced the stereotyping of Tracts in German; and have now under consideration the expediency of publishing a few Tracts in the native Indian languages of our country.

The Committee have put printed covers on all the Tracts of eight pages and upwards. They have begun the stereotyping of a series of small Tracts for children. The *American Tract Magazine* has also been continued, and 3,750 copies are regularly published once in two months.

The *Christian Almanac* for 1827, was issued in ten distinct editions, adapted to the meridian and latitude of as many different localities in various parts of the United States, viz.

Boston, Mass.
New-York City,
Utica, New-York,
Rochester, N. Y.
Baltimore, Md.

Richmond, Va.
Raleigh, N. C.
Augusta, Geo.
Huntsville, Ala.
Edwardsville, Illinois.

The Committee have prepared a copy of this Almanac for 1828; the same number of editions will be published, and in the same places, as last year; besides one edition with a Calendar fitted for convenient use in every part of the United States. Several of these editions are already printed, and are for sale at the Depositories of the Society and its Branches.

Amount of Publications printed. During the year ending May 1, the Committee have printed

	Tracts.
In the English language,	2,503,100
In French,	14,000
In Spanish,	10,000
Besides these they have printed 13,000 of the bound volumes, comprising Tracts,	400,000
Whole number of Tracts printed during the year,	3,117,100
Whole number since the formation of the Society,	3,815,000
Whole number of pages printed during the year,	36,114,800
Whole number since the formation of the Society,	44,168,000
Pages of covers printed,	6,480,000
Copies of the American Tract Magazine, printed during the year,	20,220
Copies of the Christian Almanac, printed at the Society's House,	71,130

Amount of Publications circulated.

	Pages.
Circulated during the year, including the Tracts in 6,455 bound volumes,	24,768,232
Total circulated since the formation of the Society,	28,379,732

The principal part of the amount circulated during the year, have been sold, at reduced prices, to the Branches and Auxiliaries of the Society, and to other benevolent institutions and individuals. There have been delivered to Life and Annual Directors and Members of the Society 695,000 pages; and sent, in small parcels, into various parts of the country, and of the world, to awaken an interest in the cause of Tracts, 344,396 pages.

The *gratuitous appropriations* which the Committee have made, during the year, to various individuals and Auxiliaries, amount to 608,660 pages.

State of the Funds.

Received for Tracts sold nearly at cost,	\$21,886 65
Donations,	8,346 96
Total,	\$30,413 61
The expenditures have been,	30,441 59

The Committee are free to declare, that, so urgent, in their view, has been the call for the extended operation of the Society, that they have not dared to adopt any other principle of operation than that of going forward with their work, and depending on divine Providence, and the charities of the community, for a supply of their increasing necessities. All the year, they have been under large pecuniary obligations, and, at several times, have been able to meet demands due, only by the individual responsibility of members of the Committee.

The Society is now under obligations for stereotype plates and paper, to an amount no less than \$9,233.93.

Branches and Auxiliaries. The number of Branches and Auxiliaries, reported, at the last anniversary, as having contributed to your funds, was 75. The whole number, which have now contributed to your funds, is 340. Besides these, 43 have been recognised by a vote of your Committee; making the whole number of Branches and Auxiliaries 383.

Need of increased Exertion. In looking over our extended population, and tracing the operations of the Society hitherto, they appear most painfully inadequate and limited. The Society has sent Tracts to many of the large towns, and in all to nearly 400 Branches and Auxiliaries; but to very few comparatively of our more than 6,000 post towns and post villages has a single Tract yet found its way. Large and populous States remain almost wholly unsupplied; and especially almost all the newly settled parts of the country, whose population is rapidly increasing, and many of whom have scarcely any other means of gospel grace.

Into all the States west of the Alleghany mountains, together with Alabama, Mississippi, and Louisiana, occupying more than half the territory of all the States in the union; embracing, in 1810, more than 1,000,000 of inhabitants; in 1820, 2,200,000; and now not very far from 4,000,000—into all those States, Tracts only to the value of \$700 have yet been sent, since the formation of the Society; which is but little more than one half the amount circulated by the ladies of the city of New York and Brooklyn, or by the Tract Society in the single village of Utica.

Yet a large portion of that population have not the Bible, nor any places of public worship, nor any stated preaching of the Gospel, and are in a great measure destitute of the other means of grace.

Calls for Tracts are also made from other parts of this continent, and from foreign lands. The Christian community ought to keep in mind that efforts are now being made by missionaries and other philanthropic individuals and societies, and to some extent, by government, to raise up a *reading population*. The mass of mind among the nations, has long lain in ignorance and stupidity—especially on moral subjects. By means of missionary schools, the enterprise of teaching nations to read has been undertaken:—nations in whose language there are no books containing the truths of Christianity. This enterprise must fail, and the great object of it not be accomplished, if books and tracts containing the doctrines of the Gospel are not put into their hands. At the Sandwich Islands alone, there are nearly *twenty thousand* readers: but what shall they read? There are no books of any description, except the few Tracts which the missionaries have been able to publish.

In the conclusion of this Report, an interesting view is given of the peculiar facilities which exist for disseminating religious truth through the medium of Tracts, and eleven

pages are occupied in a detail of facts, showing that the Spirit of God accompanies these efforts and makes the doctrines of the Gospel presented in this way, the power of God unto salvation.

THIRTEENTH ANNUAL REPORT OF THE AMERICAN TRACT SOCIETY.

(Instituted at Boston.)

THIS Society, which has become a Branch of the *American Tract Society at New York*, and receives Tracts principally from the general depository there, has paid into the Treasury of that Society, during the last year, \$4,140 99. It has received contributions during the same period from 324 Auxiliaries, mostly in New England. Forty-one persons have been made Life Members. The whole amount of money received, as detailed in the *Treasurer's Report*, is \$10,305 40. The expenditures of the Society during the same time have been \$10,010 70, leaving in the Treasury, \$294 70.

The whole number of Tracts put in circulation is 588,045, making 7,056,540 pages. Of the Tracts issued from the Depository, 5,816,544 pages have been sold to agents and Auxiliaries, nearly at cost. 711,140 pages have been delivered to Life Members. The Committee have also made donations to individuals and societies for gratuitous distribution, amounting to \$522 50, or 522,500 pages.

ELEVENTH ANNUAL REPORT OF THE AMERICAN EDUCATION SOCIETY.

A VIEW of the principles and proceedings of the American Education Society was given in the number of this work for January, pp. 26—30. The present article will embrace only such of the more important matters in relation to the Society, as were not then exhibited.

Funds. The amount of donations and of disposable income received during the year was \$12,866 90, exclusive of \$462 subscribed expressly towards the support of the Secretary. The expenditures amounted to \$11,441; leaving a balance on hand of \$1,425 81.—About sixty scholarships (for a description of which the reader is referred to p. 28,) were subscribed during the year, part of them payable in five years, and \$23,446 87 were paid into the general treasury towards this permanent fund, besides several thousand dollars more in the treasuries of Branch Societies, waiting the order of the general treasury: the general permanent fund received, also, an accession of \$1,571 50, by means of donations and legacies, given for that purpose.

Beneficiaries. The number of young men who have been received under the patronage of the Society, since the last annual meeting, is *thirty-five*. The whole number assisted during the year, by the funds of the Society, is *one hundred and fifty-six*. They have been pursuing their studies in the following Institutions:—23 in Amherst, 25 in Yale, 19 in Middlebury, 14 in Williams, 13 in Dartmouth, 9 in Union, 7 in Hamilton, College; two in Brown University, one in Vermont University, one in Waterville College, one in Washington College, Connecticut, one in Columbian College, District of Columbia, and one in the University of Georgia: 29 have been pursuing studies preparatory to entering College, in *eight* different academies.

The character of these young men, and their proficiency in study, is stated, on evidence derived from personal acquaintance, or from repeated declarations of their instructors, to be in a high degree satisfactory. Many of them are distinguished for intellectual and moral attainments; and few, if any, would be regarded by competent judges as unworthy the patronage they receive. They have earned, by their own industry, in various ways, during the last year, and appropriated to their own support, 4,000 dollars.

The whole number of young men to whom appropriations have been made since the formation of the Society in 1815 is *five hundred and seventy-six*. They have resided in *nineteen*, or *twenty*, states; and have pursued their studies at as many Colleges, and at more than *forty* academies. Some have been aided only for a few months, and others during the whole course of their academic studies.

Some account was given at p. 30, of the manner in which those, who were patronized by the Society while engaged in academical studies, have been employed since they went forth into the world. Subsequent inquiries have enabled the Directors to speak more fully on the subject.

Settled as pastors of churches, in 14 States,	76
Devoted to missions among the heathen,	6
Missionaries in remote and destitute parts of our country,	6
Evangelists,	4
Ordained, and in connexion with Benevolent Societies,	2
Licentiates and candidates for settlement,	33
Licentiates and instructors of youth,	7
Preachers of the Gospel,	136

Their voice is heard, every Sabbath day, by thousands and tens of thousands of immortal beings, in various and remote portions of our own land, and by hundreds in pagan lands. Some of them have been blessed with revivals of religion; and every year swells the number of those who will regard them forever, as the instruments, under God, of their salvation.

Forty-five are employed as teachers; four as professors, or tutors, in Colleges, and the remaining number, for the most part, as instructors, for a time, of academies. In conse-

quence of no appropriations having heretofore been made from the funds, except in a few instances, to aid young men in the third, or theological stage of their education, many have been compelled, after leaving college, to resort to this measure, to defray the expenses of their education, and have been occasionally kept back from the great work to which they were to devote their lives, for a longer period than sound discretion would approve. The Directors have no doubt that in most cases, a portion of time spent in this manner will prove of lasting benefit to the young men under their patronage, and enable them to be more extensively useful, as ministers; but it should never be forgotten that the great, the final object of all the efforts of this Society is to raise up *preachers of the everlasting Gospel*. For this end it was formed; to assist in accomplishing it, every dollar of its funds has been given; and nothing but an act of God, or the clearest indications of his providential will, can justify either the Directors, or the young men under their care in stopping short of it.

Between 60 and 70 are members of various Theological Seminaries, and several are pursuing the study of theology under the direction of private ministers; and about 150 are in academies and colleges. More than 20 are expected to commence preaching during the present year.

The Directors regret to state, that twenty-four young men, some of whom gave great promise of usefulness to the church, have been cut down by death while they were engaged in studies preparatory to the ministry. Nineteen others have failed on account of ill health; a number have been dropped in consequence of not discovering, after trial, the qualifications specified in the constitution; and a few others have, for other reasons, relinquished the object for which they commenced their education, and have devoted themselves to other pursuits, either professional, or literary, or commercial. From those which remain, the Directors have not received such particular information as to enable them to make any certain classification. Future inquiries, which the Secretary will make, as he has opportunity, will doubtless supply this deficiency, and render the annual statements, to be given in subsequent reports, still more complete.

Branch Societies. The union of the Presbyterian Education Society with the American Education Society has been repeatedly mentioned, pp. 194, 222.

The Presbyterian Society takes the name of the *Presbyterian Branch of the American Education Society*, and will henceforth conduct its operations upon the same general principles as the American Society; and, as a constituent part of that Society. The Directors cannot but regard this event as one of the most interesting, and auspicious, which has yet occurred in the history of Education Societies in this country. All experience goes to prove that union is strength. It is especially so,

where the friends of benevolent institutions, who have a common object, unite their counsels and their efforts. The Bible, the Missionary, and the Tract Societies of our country, furnish a splendid illustration of this truth. We cherish full confidence, that hereafter the history of Education Societies will afford another delightful exhibition of the same sentiment. The Directors feel it to be due to their brethren at the south, to say, that the proposition for union not only originated with them, but was presented in a spirit of Christian confidence and liberality, that could not fail to excite kindred feelings, and to render the union as much one of affection, as of Christian effort. The number of young men under the patronage of the Presbyterian Education Society, and of its various Executive Committees, is about one hundred; the amount of donations, the last year, was rising of 5,000 dollars.

Two new Branch Societies were formed during the year; one in Connecticut, and the other in New Hampshire. A similar society exists in Maine.

General Principles upon which the Society is conducted.—What are denominated fundamental maxims of the Society, are thus stated:

That the good which the Society is to accomplish must depend, under God, upon the character of the men whom it patronizes; that the enterprise is undertaken, and should be prosecuted, with reference to the entire wants of our country and of the world; and that the Society is destined to continue, for generations and for ages to come. These positions lie at the foundation of nearly all the measures which the Board are taking to promote the interests of the Society; and one who keeps them in view will have no difficulty in perceiving the reasons by which they are influenced in their decisions generally.

The Directors aim to exercise great vigilance and circumspection in the selection of candidates for assistance. Their first inquiry has respect to decided piety; their second to a respectable share of common sense; their third to good understanding: they also require that the candidate for assistance be really indigent; and they give a preference to such as are seeking a thorough education. For reasons which are stated at pp. 27, 28, assistance is hereafter to be given in the way of loans, and not as a charity.

Miscellaneous. The Secretary is required to visit, periodically, the places where the young men are pursuing their studies, to see their instructors, and converse with them fully respecting their intellectual, moral, and religious character, to ascertain their standing as scholars, and to know their general deportment. He is also to see the young men, to converse and pray with them, individually and collectively; he is affectionately and faithfully to counsel them; and in all other ways to do what he can to encourage them in their stud-

ies, and to promote in them an elevated, a growing, and a devoted piety. It is also made his duty to keep up a regular intercourse with them at other times, and to make such communications as with the blessing of God, may promote the same end. In a word, he is to be, to this interesting class of persons, so far as his circumstances and general duties will allow him to be, a *personal friend*, and pastor. When abuses occur, he is impartially to make them known to the Board; whom he is also to keep informed of every thing, of importance, relating to the character and circumstances of those under the care of the Society.

A monthly concert of prayer has been instituted among the beneficiaries of the Society, which they observe on the Tuesday evening immediately following the usual Monthly Concert. The leading object is, to pray for themselves; for the Society which patronizes them; for the destitute at home and abroad; and for a revival of religion in the seminaries with which they are connected.

ANNUAL REPORT OF THE BAPTIST BOARD FOR FOREIGN MISSIONS.

Survey of Missionary Stations.—Burmah.

The operations of the mission in the Burman empire, as is generally known, were seriously impeded, and the missionaries residing at Rangoon placed in most distressing and perilous circumstances, by the late war between the Burmese and British. After the close of this war, and the liberation of Dr. Judson and Doctor Price, as Rangoon was likely to remain in an unsettled state, it was thought advisable that Dr. Judson and Mr. Wade, with their families, should remove to Amherst, a new town about to be built near the mouth of the river Martaban, and within the newly acquired provinces of the British East India Company. Doctor Price proposes to remain at Ava, the capital of the empire, where he will have access to the principal men of the nation.

In view of all the circumstances connected with the late war in Burmah, and the consequences resulting from it, the Board feel justified in expressing their belief, that it has widened the sphere of their labors incalculably, and rendered the prospect of success on the part of their missionaries far greater than before, particularly within the conquered Provinces. They may now have free access to the people without fear, and employ all the means of instruction within their reach; they may preach and establish schools in which the principles of Christianity shall be taught. The natives may also inquire, read the Scriptures, hear the Gospel and embrace it, without being subject to penalty or oppression. Heretofore it has been otherwise. When the missionaries preached, it was with caution; and when the people wished to hear and converse on religion, they were often deterred by the

certain displeasure of their rulers. If then something was accomplished for the cause of Christ under former disadvantages, how much more may be anticipated, now these hindrances are removed.

Messrs. Hough and Boardman, remain still at Calcutta, waiting for directions from the Board.

Monrovia. The church which was established here, has received at different times additions to its numbers and strength, and continues to enjoy the pastoral labors of the Rev. Lott Carey. The mission school, under the care of Mr. Joseph Lewis, aided by a lad of the same name, is well attended. The Board consider this station as presenting an interesting field for missionary labor both among the colonists and the surrounding natives; and they are extending their inquiries to discover colored youths of decided piety and promise, who may receive suitable instruction preparatory to future usefulness in it.

Carey. This station is among the Putawatmie Indians, 25 miles S. E. of Lake Michigan. The Rev. Isaac McCoy is the Superintendent, having eight male and female assistant missionaries associated with him. The mission school contains 70 native children, and the prospects of the mission are encouraging. Seven Indian youths, all hopefully pious, have been placed at the Hamilton Theological Institution in New York: two others have recently been placed at Castleton, Vermont, to acquire a knowledge of medicine. Another station, called *Thomas*, has been formed in the neighborhood, at which there is a school of eleven children.

Valley Towns. This station is situated in the south-eastern part of Tennessee, and is under the care of the Rev. Evan Jones, assisted by Mrs. Jones. Fifty children have been the limited number here, which has commonly been kept good.

Withington. This mission, is situated among the Creeks, within the limits of Georgia, is under the charge of the Rev. Lee Compere, aided by Mrs. Compere. Here is a school of 27 children.

Tinsawatee. The Rev. Mr. O'Brien, aided by Mrs. O'Brien, has a school of 27 scholars.

The *Choctaw Academy*, situated at Great Crossing, Scott Co. Kentucky, is under the care of trustees in the vicinity, who have been nominated by the Board. The Rev. Mr. Henderson is the instructor. Indian youths from various tribes are admitted to the advantages of the Academy, and are supported from the annuities granted to their respective tribes by the United States. More than fifty were present at the date of the last quarterly returns to government.

State of the Funds. The receipts into the treasury of the Board have been—

Donations from Auxiliaries and individuals, \$9,974 86
From the Treasury of the United States for Indian Schools, 1,012 50

The expenditures have been, \$15,409 32

For the Bengal Christian School Society there has been received \$709 50.

American Board of Missions.

ANNIVERSARIES OF AUXILIARIES.

MAINE. The *Auxiliary Society of Cumberland County* held its second annual meeting at Standish, on the 13th of June, on which occasion a sermon was preached by Rev. Asa Mead of Brunswick. After hearing the Treasurer's report, the meeting was adjourned to Portland, and met there on the 29th, when the Corresponding Secretary, and the Rev. Charles S. Stewart from the Sandwich Islands, were present as a deputation from the Board. The ill health of the latter prevented their attendance at Standish.—Mr. Reuben Mitchell, of Portland, *Secretary*; Mr. Wm. Hyde, of the same place, *Treasurer*.

The *Auxiliary Society of York County* held its second annual meeting at Kittery Point, June 20th. A sermon was preached by the Rev. Mr. Cogswell, of Saco. The Report of the Secretary and Treasurer were then read, and addresses made by the Rev. Mr. Loring, of Buxton, and by the Corresponding Secretary and the Rev. C. S. Stewart, who were present as a deputation from the Board.—Rev. Christopher Marsh, *Secretary*; Mr. Owen Burnham, *Treasurer*.

NEW HAMPSHIRE. The *Eastern Auxiliary Society of Rockingham County* held its 2nd annual meeting at Dover, June 21st. The reports of the Secretary and Treasurer, were read, and addresses were made by the Rev. Messrs. French, Putnam, and Cleveland; also by the Corresponding Secretary and the Rev. C. S. Stewart, who were present as a deputation from the parent Board.—Rev. Jacob Cummings, *Secretary*; Mr. T. H. Miller, *Treasurer*.

FORMATION OF AUXILIARIES.

PENNSYLVANIA. The *Auxiliary Society of Westmoreland County* was formed at Greensburg, June 13. The officers are as follows:—

Hon. George Plummer, *President*;
John Black, Esq. } *Vice Presidents*;
John Giffen, }
Joseph Montgomery, }
Dr. James Postlethwaite, *Secretary*;
William Reddick, *Treasurer*.

OHIO. Delegates from the Associations in the counties of Jefferson, Belmont, and Harrison, met at Steubenville, May 8th. Reports from the several Associations were presented, showing that \$620 had been collected. The meeting then resolved unanimously to form an Auxiliary, to be called *The Auxiliary Foreign Missionary Society of Steubenville and its Vicinity*.

After adopting a Constitution, the following gentlemen were elected officers.

Rev. Charles Clinton Beatty, of Jefferson Co. *Pres.*
John Patterson, Esq. of Belmont Co. } *V. Pres'ts*;
Hon. J. H. Hallock, of Jefferson Co. }
Andrew Eagleton, of Harrison Co. }
Gen. John Patterson, of Jefferson Co. *Treasurer*;
James Collier, Esq. of do. *Secretary*.

FORMATION OF ASSOCIATIONS.

NEW HAMPSHIRE. *Cheshire Co.* Goshen. Gent. and La. Assn. Officers not reported. Formed Oct. 1826.

PENNSYLVANIA.—*Westmoreland Co.* Long Run. Gent. and Lad. Assn. James Irwin, Esq. *Pres.*

Adam Coon, V. Pres. John Fleming, Sec. Robert Fulton, Treas. 6 coll. May 15.

Plumb Creek. Gent. and Lad. Asso. Rev. Francis Laird, Pres. Jas. Murray, Esq. V. Pres. Wm. McJannet, Sec. John Cowan, Treas. 8 coll. May 16.

Poke Run. Gent. and Lad. Asso. Samuel Paul Esq. V. Pres. John Gwin, Esq. Sec. Wm. Guthrie, Treas. 8 coll. May 17.

Congruity. Gent. Asso. John Dickie, Pres. Robert Rainey, Esq. V. Pres. John Adair, Esq. Sec. Ephraim E. Robinson, Esq. Treas. 4 coll.—Lad. Asso Mrs. Jane Porter, Pres. Mrs. H. Rainey, V. Pres.

OHIO. Portage Co. Rootstown. Gent. Asso. Rev. J. Meriam, Pres. Dea. T. Andrews, V. Pres. Enstus Seymour, Sec. Ariel Case, Treas. 3 coll.—Lad. Asso. Mrs. J. Meriam, Pres. Mrs. Andrews, V. Pres. Mrs. A. Gibbons, Sec. Mrs. A. Case, Treas. 2 coll.

KENTUCKY. Louisville. Gent. Asso. Jacob Reinherd, Esq. Pres. William L. Vernon, Sec. John P. Harrison, M. D. Treas.—Lad. Asso. Mrs. Phebe Wurts, Pres. Mrs. Eliza Lewis, Sec. Mrs. Catharine Rued, Treas.

Donations,

FROM JUNE 21ST, TO JULY 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

Berkshire co. Ms. J. W. Robbins, Tr.	
Becket, Gent. 21,38; La. 15,92,	37 20
Dalton, Gent. 23,31; La. 21,75; indiv. 1;	46 06
Egremont, Gent. 6,62; La. 12,42,	19 04
Great Barrington, Gent. 22,62; La. 32,34;	
Mon. con. 2,42,	57 38
Hinsdale, Gent. 60; La. 39,18,	99 18
Lanesborough, Gent. 22,13; La. 36; (of	
which to constitute the Rev. HENRY B.	
HOOKER an Honorary Member of the	
Board, 86)	82 13
Lee, Gent. 87,90; La. 87,61.	145 51
Lenox, Gent. 103,52; La. 71,95; and. 12;	187 47
New Marlboro, S. so. Ls. 9,32; ind v. 3,79,	13 11
N. so. Gent. 42,10; La. 40,73,	82 83
Otis, Gent. and La.	26 50
Peter. Gent. 83; La. 26;	79 00
Pittsfield, Gent. 76,88, La. 92,70; Mon.	
con. 81,42,	231 00
Richmond, Gent. 36; La. 34;	70 00
Sandisfield, Gent. 23; La. 38,25;	61 25
Sheffield, Gent. 47; La. 58,44; Mon. con.	
26; indiv. 2;	133 41
Stockbridge, Gent. 54,63; La. (of which to	
constitute the Rev. DAVID D. FIELD	
an Honorary Member of the Board, 50);	
53,31,	167 94
N. so. Gent. 23,76; La. 13,95; Mon. con. 7,33,	48 04
Tyringham, Gent. 15,12; La. 24,88,	40 00
West Stockbridge, Contrib.	16 56
Williamstown, Gent. 71,69; La. (of which	
to constitute the R. v. RALPH W.	
GRIDLEY an Honorary Member of the	
Board, 50) 75,42, College, 13;	160 11
Windsor, Gent. 61,46; La. 54;	115 46
	1,846 23
Less c. note, & discount,	1 75
	81,844 48

Cumberland co. Me. W. Hyde, Tr.	
Gotham, Coll. after an address by	
Rev. Mr. Stewart,	23 62
Portland, C. H. do. do.	89 75—112 77
Essex co. Ms. J. Howard, Tr.	
Methuen, Gent. 10,75; La. 13,43,	23 51
Hillsboro' co. N. H. E. Parker, Tr.	
Amherst, Mrs. G. French, for	
Bombay miss.	5 00
Merrimack co. N. H. N. Abbot, Tr.	
Rosecawen, W. Gent. 18,50; La. 11,35,	29 75
E. La.	8 00
Bradford, Gent. 4; La. 6,90,	16 90
Cantebury, Gent. 7; La. 14,07; Mon.	
con. 2,38,	23 45
Chichester, Gent.	3 25
Concord, Gent. 35,73; La. 56,41; Mon.	
con. 18,	110 19
Dunbarton, Gent. 25,90; La. 24,60,	
(of which to constitute the Rev.	
WILLIAM HARRIS, D. D. an	
Honorary Member of the Board, 50) 80 50	
Gilmanton, 2d cong. La.	8 75
Henniker, Gent. 28,36; La. 16,	45 36
Londes, Gent.	9 00
Pembroke, Gent. 16,25; La. 21,60,	31 85
Sanbornton, Gent. 9,71, La. 3,50; a	
friend, 20c.	13 41—338 41
Morris co. N. J. F. King, Tr.	120 57
New York city and Brooklyn, W. W.	
Chester, Tr.	30 00

Orange co. Vt. J. W. Smith, Tr.	
Newbury, Gent.	15 00
Palentine miss. so. Ms. E. Aiden, Tr.	
Av. of Mrs. Dexter's Memoirs,	5 50
Indiv.	10 76
Abington, 1st par. Rev. S. Spring, 1;	
La. 79,92,	80 92
2d. par. Gent. 69,86; La. 53,02; a	
friend, 1;	123 88
3d par. Gent. 35,31; La. 31,03	66 34
Haver, Directors,	22 60
Hanson, Mrs. A. Cushing,	10 00
Middleboro, N. par. Mrs. J. Gurney,	5 00
North Bridgewater, Gent. 72,62, La.	
62,96,	135 28
Randolph, 1st par. Mon. con. 24,68;	
Gent. 31,70; La. 23,78; a friend, 3;	83 16
2d par. Gent. 17,50; La. 26,76, young	
man's aux. so. 15,91,	60 53
Weymouth, 1st par. La.	42 37
2d par. Directors,	19 05
	664 79
Ded. amt. ac. in M. Herald for March,	75 00—329 79
In part for the present year,	244 68
Rockingham co. Vt. N. H. W. Es-	
ton, Tr.	
Indiv.	4 22
Candia, Gent. 30,12; La. 20;	50 12
Chester, La. 18,43; Gent. 12,64;	
an indiv. 1;	31 47
Deerfield, Gent. 7,46; La. 11;	18 46
Hampstead, Gent. 14; La. 7;	19 00
Londonberry, 1st par. Gent. 38,50	
La. 52,48,	91 08
W. par. Gent. 13,91; La. 28,60,	42 41
Raymond, Gent.	7 50
Salem, La.	12 00
Windham, Gent. 17,25; La. 20,54,	37 79
	314 05
Ded c. note,	3 00—311 05

Rutland co. Vt. J. D. Butler, Tr.	
Boston, La. 13; an indiv. 1,63,	14 03
Brandon, Gent. 20; La. 25,12; Mon.	
con. 2;	53 12
Canaan, Gent. 20,11; La. 12; a	
friend, 1;	33 11
Dorset, An indiv.	2 00
East Rutland, Mon. con. in cong.	
chh.	40 00
Fairhaven, Gent. 6,25; La. 29,76,	36 01
Hubbardston, Indiv.	3 00
Pawet, Gent. 14,43; La. 10,23,	24 67
Poultney, Gent. 7,35; La. 2,63,	9 88
West Rutland, Mon. con. 5,26; Gent.	
41 22,	46 40—302 30

Windsor co. Vt. D. Peirce, Tr.

Notwich, S. par. Grd.

Total from the above Auxiliary Societies, \$3,916 81.

VARIOUS COLLECTIONS AND DONATIONS.

Acworth, N. H. Mon. con. 8; H. McKeen, 2;	10 00
Albany, N. Y. Mrs. J. T. N.	10 00
Alma, Me. A lady.	1 00
Amesbury, Ms. Mon con. in W. par.	12 17
Arkport, N. Y. E. W. 2; J. W. 3;	5 00
Augusta, Me. Ls. asso.	25 68
Baltimore, Md. 1st presb. chh. 10; 2d presb.	

do. 12,50; fem. miss. so. 80;	102 80
Dash, W. H. Coll.	11 00
Dath, Me. Fem. benev. so. in S. par.	14 25
Deftest, Me. Gent. asso. 12,52; La. asso. 1,50	16 32
Bellfont, Pa. Aux. so.	8 00
Bennington, Vt. La. asso.	8 00
Bergen, N. Y. Cir. pray. meeting,	8 25
Boscawen, N. H. Mon. con.	10 32
Bradford, Me. La. asso. in S. par.	42 00
Briceland Cross Roads, Pa. Mr. Churchill, a traveler,	1 00
Brimfield, Monson, Palmer. Western and Holland Ms. Char. so. (of which from Monson, mon. con. 26,02; chh. contrib. 13,37; fem. for. miss. asso. 26,38; Palmer. Fem. for. miss. asso. 9,50; and for hea. chil. 4.)	127 27
Brownington, Vt. Mon. con.	1 50
Charleston, S. C. Rev. Prof. J. Dickson,	10 00
Cooks Settlement, N. Y. Mon. con.	1 84
Coxsackie, N. Y. Mon. con. 20,53, miss. so. 58,07; ladies, for Gilbert R. Livingston in Ceylon, 20; two indiv. of which to constitute the Rev. JEREMIAH SEARL an Honorary Member of the Board, 50; 80;	178 60
Danville, Vt. Gent. asso. 10; la. asso. 33; Jews so. 23; (of which to constitute the Rev. ELDERKIN J. BOARDMAN an Honorary Member of the Board, 50; I. P. Dana, 25;	91 00
Deposit, N. Y. Mon. con.	11 89
East Hampton, N. Y. Fem. miss. so.	15 00
Fairhaven, Vt. Mon. con.	15 00
Gerrysburg, Pa. Mon. con.	8 00
Gilderland, N. Y. Mon. con.	2 35
Great Centerville, Pa. Aux. so.	27 00
Greensboro, Vt. Rev. K. Bailey,	1 00
Green Castle, Pa. Fem. miss. so.	20 00
Greenwich, Ct. Miss. so.	62 00
Hallowell, Me. Miss. so. 20; la. asso. 8,50; coll. for Sandw. Island miss. after an address by Rev. Mr. Stewart, 75;	107 50
Hemp, Chris. Heyan, Ms. Chesterfield, Lucy Davis, 1; East Hampton, Youth's so. for wea. miss. 11,41; Worthington, char. so. 7,37;	19 78
Hartford, N. Y. Mon. con. in cong. chh. 6; e. box of Mrs. E. C. Shaw, 1,87; J. Felton, 4,13;	12 00
Jamaica, N. Y. Mon. con.	28 52
Kennebunk, Me. Mon. con.	36 00
Kirby, N. Y. Contrib. for Pal. miss.	5 06
Lewisburg, Pa. Aux. so.	10 00
Lickrun, Pa. Aux. so.	12 75
Litchfield co. Ct. Aux. so.	70 00
Londonderry, N. H. West par. by J. Fisher,	13 46
Longmeadow, Ms. W. White, for ed. hea. youth at Bombay,	5 00
Last Creek, Pa. Miss. so.	9 00
Mariboro', Vt. Fem. cent so.	12 00
Meredith, N. Y. Mon. con. 5,25; Miss M. Fisher, for hea. chil. at Mayhew, 1,12;	6 37
Middletown, N. Y. A friend, m. f.	1 00
Mifflintown, Pa. Aux. so.	16 00
Monson, Ms. Thomas Lodge, for distrib. of the Holy Scriptures in Palestine,	12 25
Morris Plains, N. J. 4th pay. for James Coldwell, at Harmony,	9 39
Newark, N. J. Fem. mite so.	31 97
New Orleans, Lou. C. Whittlesey,	21 00
New York city. A female friend, 140; Miss Beckman, for Thomas Scott at Cattaraugus, 12; T. M. and M. M. L. 2; mon. con. in Wall st. chh. 45,06; pray. so. in Rev. Mr. Dubois's chh. 8th pay. for Wiscorn Volk in Ceylon, 12;	211 06
North Bradford, Ct. Mrs. M. Atwater,	10 00
Orleans, Ms. J. Linnell,	5 00
Ovid, N. Y. Mon. con.	22 40
Paint Lick, Ky. Mon. con.	3 00
Philadelphia, Pa. A little girl, for Sandw. Isl. miss.	1 06
Plainfield, Ct. Jews so. for ed. Jewish chil.	15 00
Portsmouth, N. H. A fem. friend,	5 00
Reading, Ms. Indiv. in S. par.	5 90
Rhode Island, "Olympus,"	5 00
Richfield, O. S. Farnham,	5 00
Rochester, N. Y. Indiv. by H. N. Hubbell, 16; mon. con. for July, in 1st presb. chh. 40; do. in 3d do. 40; do. in 3d do. 33;	129 00
Salem, Ms. Mon. con. in S. so.	7 38
Sandyhill, N. Y. For ed. of hea. child,	12 00
Saybrook and Lyme, Ct. A few friends, to constitute the Rev. NICHOLAS PATTERSON an Honorary Member of the Board,	50 00

Scotchtown, N. Y. Aux. so.	17 00
Sebagus, Me. A friend,	3 00
South Salem, N. Y. Fem. char. so.	29 74
Swanton, Vt. Benev. so.	15 00
Sweeny, N. Y. Cir. pray. meeting,	8 64
Turin, N. Y. Rec'd at Mayhew, with clothing,	4 00
Walpole, N. H. Juv. so. for ed. hea. chil.	2 79
Watson, N. Y. Union so.	2 50
Wantage, N. J. Miss. so. 14; fem. aux. miss. so. 11;	25 00
Washington, Ct. M. Whittlesey,	10 00
Washington city, J. Nourse,	30 00
Westford, Rec'd at Mayhew, with clothing,	37
Windham, O. Rev. JOSEPH TREAT, (which constitutes him an Honorary Member of the Board),	50 00
Winthrop, Me. Rev. D. Campbell, for Lucy A. Campbell at Brainerd,	30 00
Woster, O. La. asso.	24 50
Wrentham, Ms. Fem. ed. so. for John Cleveland in Ceylon,	24 00
Xenia, O. Rev. J. Steele,	59
Unknown, Two friends, 5; a friend, 5; m. box, kept on a counter in the country, 5,16; 15 16	
Whole amount of donations acknowledged in the preceding lists, 26,034,86.	

III. DONATIONS IN CLOTHING, &c.

New York city. J. Leavitt, in binding of books,	20 00
Northfield, Ms. A box of clothing. &c. being a legacy from Miss Fanny Barber.	
Suffield, Ct. A box, fr. la. asso.	32 27

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

EXTRACTS FROM CORRESPONDENCE.

For the benefit of the Bombay mission, I enclose fifty dollars taken from the Sabbath earnings of
A PHYSICIAN.

June, 1827.

The foregoing letter was left at the house of the Corresponding Secretary of the Board, by a person unknown. It is presumed, however, that it was written by some gentleman of the faculty in Boston.

From a gentleman in Connecticut to the Treasurer.

I have deposited in the New Haven bank, and subject to your order, six dollars for the Arab school under the care of the Rev. Mr. Goodell of the Palestine mission. This sum has been raised by the youths in my family, and devoted to the above object.

The money procured as above, sir, is from the allowance of pocket money to these youths, and which, were it not for the cause of missions, would have been spent in trifles. An attempt is making in this village to organize an association of misses; their entrance money and the avails of their labors to be devoted to the education of heathen children. I think it extremely desirable, that schools in our country should each become a missionary association.

May, 1827.